



# The Antiquary.



AUGUST, 1892.

## Notes of the Month.

THE *Antiquary* offers its hearty congratulations to Sir John Evans, K.C.B., late President of the Society of Antiquaries and Treasurer of the Royal Society, on the well-merited honour of knighthood that has been bestowed upon him.

A suspicious-looking and impervious hoarding encloses the angle between the chancel and north transept of Carlisle Cathedral, behind which Sir Arthur Blomfield is erecting a building to contain a gas-engine for the blowing of the great organ. As the site is a very conspicuous one, it is to be hoped that Sir Arthur will be more successful than he has been with the lodge and lodge-gate to the cathedral precincts. But what he is doing no one knows except the dignitaries—high, mighty, and mysterious—who sit in chapter.

Those same dignitaries, after much discussion, have granted to the subscribers to the Harvey Goodwin Memorial Fund, as a site for a recumbent effigy of the late prelate, the first arch in the south aisle behind the chancel stalls, *with permission to remove the ancient stonework or bench there.* This extraordinary rider took both sculptor (W. Hamo Thorneycroft) and committee by surprise. They decline to undertake any such piece of mischief. The ancient stonework will be most carefully preserved inviolate so far as they are concerned, but what curious notions of their duty to their cathedral the Dean and Chapter of Carlisle must have!

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Two of them did, however, record their protest against the proposal on the chapter minutes, and were in a minority of one. The site is far from being the best that could be selected for the purpose, but the Dean and Chapter, or rather a majority of that body, are supreme, and command the situation.

The excavation of the Roman fort on Hardknot Fell, under the auspices of the Cumberland and Westmorland Antiquarian and Archæological Society, has been concluded for the present, all having been accomplished that it was proposed to do, namely, clear out the gates and towers and all walls, internal and external, sufficiently well to enable an accurate measured survey to be undertaken. This will be done by Mr. Dymond in September. It has not been thought necessary to clear out the interior of all the rooms down to the natural soil, as the towers and those rooms that have been cleared yielded poor results in the way of relics, mainly fragments of coarse and common Roman pottery, with hardly a scrap of Samian; this seems to indicate that no officer of rank was included in the garrison, where comfort was little cared for, there being no hypocausts to warm the rooms. A couple or so of very rudely engraved gem-rings, and some small fragments of bronze (conjectured to be mounts for straps), and a small enamelled fibula, were found. Quantities of molten glass proved that some portion at least of the fort had been burnt, and the abundance of iron nails induces a belief that the upper works were largely of wood. The masonry is of the rudest character, and the mortar has almost perished; indeed, until now it was generally believed that the walls had been built dry. A great part of the interior of the camp has been unoccupied by buildings, unless of wood.

The permanent garrison of this camp was probably very small—say thirty or forty men under an inferior officer; but at times it is certain that large bodies of troops on the march from Ravenglass Harbour to Windermere and Kendal would camp for the night either within the fort or else upon a cleared and levelled area of some three acres, now

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known as the Bowling Green, a little to the east. The north gate of the fort is only half the breadth of the other three, 10 feet to their 20, but it opens on a precipitous cliff, and was probably mainly used by wheelbarrows, or their Roman equivalents, conveying ashes and rubbish to be chucked over the cliff. A deposit of such-like is believed to exist at the bottom of the cliff, and will be searched for. The foundations of one or two detached buildings are near the fort, and they have also been examined. Mr. Dymond, F.S.A., has been in superintendence of the work for some six weeks, with the assistance of Mr. Calverley, F.S.A., for a month, and the president of the society has been backwards and forwards. Lord Muncaster, who owns the soil and provides the labour, and Lady Muncaster, take great interest in the work, and have frequently been up. The Woolpack Inn in Eskdale is headquarters, and a lock-up van there makes a temporary museum for the finds. A bell-tent in the centre of the fort shelters the workers when necessary.

A most interesting discovery has been made south of the camp, near the road. Mr. Calverley found a circular building of Roman date, internal diameter about 14 feet, entered by a ramp between buttresses by a broad doorway. The wall is about 5 feet high, and the floor has been carefully puddled with clay and then floored with tiles. The interior has been plastered with characteristic Roman plaster. Close to this circular building is a building with three rooms, in whose foundations are some very large tiles of Roman make. This may have been a tavern for refreshment of travellers. Mr. Dymond has trenched and marked out the road to the Bowling Green, a carefully levelled area of three acres known now by that name, which the Romans must have used as parade or camping ground, probably the first, as on its northern edge is an artificial mound led up to by a long ramp.

Triple vases of Roman date continue to turn up at Carlisle. Mr. Robert Ferguson's collection at Morton proves to contain three instead of one only. Two of these are of the type illustrated in our January number,

where each of the component vases stands upon its own bottom; the third is of the Guildhall type, where the component vases stand upon a ring or base of the earthenware of which they are made. The Morton example is much broken, little beyond the ring remaining; but that is hollow, and in communication with the vases at their respective bases. The Morton collection is now being catalogued by Mr. Meyler-Warlow, LL.D., prior to its removal to Tullie House.

The bones found among the Roman debris at Tullie House, Carlisle, have been submitted to Mr. R. Lydekker, who identifies them as red-deer, short-horned ox, pig, horse, and dog. The bones of the ox indicate the smallest animal that Mr. Lydekker has ever seen, not apparently much larger than a big ram.

Apropos of Mr. Peacock's paper on "The Eagre" in the July *Antiquary*, Chancellor Ferguson calls our attention to the fact that a bore of a dangerous character is common on the Solway, running up sometimes with a head 4 feet high, and as fast as a horse can gallop. Lady Heron alludes to it in her song in the fifth canto of "Marmion" in the lines:

I long woo'd your daughter, my suit you denied,  
Love swells like the Solway, but ebbs like its tide.

Sir Walter Scott has also made use of his knowledge of this phenomenon in *Redgauntlet*. Many stories of risks incurred from the bore are current on the banks of the Solway. The late Mr. George Moore was once overtaken by the Solway bore, and he and his horse had a narrow escape from being drowned, a fate which befell many of the cattle he was driving; the story is told in his life by Smiles. The term Eagre seems to be unknown on the Solway, and does not occur in Dickenson's *Dialect of Cumberland*, nor in Robert Ferguson's works on the same subject. Inquiry might, however, well be made among the fishermen of Bowness-on-Solway and of Rockcliffe.

The venerable old church of St. Alkmund's, Derby, of Anglo-Saxon foundation, was by an irreparably disastrous decision pulled down

in 1841 to make way for a pretentious modern successor. The old font was at this time removed, and made a geranium-pot for the vicarage gardens. The recent death of the Rev. Canon Abney, for so many years the respected Vicar of St. Alkmund's, has brought about the restoration to the church of the old font, which is of octagon shape and of fourteenth-century design. Captain Abney, C.B., has not only given back to the church the former font, but also various old sculptured stones from the garden rockeries. Certain stones of much value as examples of pre-Conquest knot-work and other designs, which came from old St. Alkmund's, are now perishing in the smoke-laden air of the Wardwick, outside the so-called Museum. As the Derby Museum persists in absolutely ignoring the archaeological finds of that exceptionally interesting county, and in losing or destroying those that it formerly had, it would be well if the authorities of St. Alkmund's endeavoured to reclaim their stones now in the Wardwick.



To the following appeal from Mr. Haverfield, F.S.A., we are only too glad to give circulation. It ought to need no words of ours to commend it to the acceptance of the councils of our different archaeological societies: "May I, through the columns of the *Antiquary*, venture to implore the editors of *Archæological Proceedings*, *Transactions*, *Journals*, and the like, to send their publications to the Bodleian Library at Oxford? The valuable matter often published by our county societies is indispensable to the serious student, and, on the other hand, it is nearly impossible for one man to belong to all the societies. Unfortunately, the Bodleian is not very adequately provided with this branch of antiquarian literature. It is not so very long ago that I found both the *Archæologia Eliana* and the *Archæologia Cambrensis* very defective in recent issues, and though these sets have no doubt been made up, I fear there are more gaps. The librarian, who has listened courteously to my complaints, appears for some reason unable to remedy the defect, and the matter rests with the societies. It is, I assume, not *their* wish that Oxford scholars should be unable to consult their publications."

With regard to divining rods for water, we have received the following interesting communication from Mr. Storrie, curator of the Free Museum, Cardiff: "I was called in yesterday (June 23) to give advice as to finding water by one of our local magistrates who resides a few miles out of Cardiff, and was much struck to find that about a month ago he had brought a water-finder with his divining-rod down from somewhere in Somerset, and employed him to find a water-supply, and, further, that the said magistrate had the fullest belief in his ability till he failed, and even now he had brought him again yesterday to see whether he could not be of some assistance to me in looking out a supply. I had, therefore, a good opportunity to see the whole operation closer than ever I had seen it before. I professed to be profoundly impressed, and the poor fellow went through the whole operation, from the finding of the maiden twig, the proper way of cutting and handling it, and all the little intricacies he had had handed down by old practitioners of the art. The poor fellow had no knowledge of the lie of the strata, however, and made his rod point again and again to where it was impossible to get water. The man had some knowledge of well-sinking, and made his rod point to the most likely spots, not being aware that they were drained by a great fault which occurs there, and was completely puzzled to find that the sinkings on the spots he had indicated a month before were completely dry. He suggested once or twice that the ground had been bewitched, and I found him totally unable to understand the geological aspect of the case. Under his care I have developed a strong divining power, and can make the rod dip wherever I like without showing any muscular contraction. The peculiar way in which the rod is held favours this."



Hitherto not a single Ogam inscription has been found in Cornwall. Now, however, the keen observation of Mr. Arthur G. Langdon, who is diligently completing his exhaustive work on Cornish crosses, has detected a stone bearing both an Ogam inscription and a Latin legend. With regard to this highly important find, which at once takes first rank among such discoveries, Mr. Langdon

sends us the following account, which he has also contributed to the current issue of the *Archæologia Cambrensis*: "I am glad to be able to report the discovery of an Ogam stone in the churchyard of Lewannick, near Launceston. The stone stands on the south side of the churchyard, and has hitherto escaped all attention. It is a rectangular block of granite, which is apparently deeply buried. The front is curved slightly inwards from top to bottom, and a portion of the back is split off, and there is also a vertical fracture at the top. The height of the stone above the ground is 4 feet, the width varies from 1 foot 3 inches to 1 foot 5 inches, the greatest width being in the middle. Where the size of the upper portion of the stone is reduced by the piece being broken off it is 5½ inches thick; the remainder is 9 inches thick. In addition to the Ogams there is an inscription in Latin capitals which is quite distinct. It is cut in four horizontal lines, and reads thus:



The Ogams are cut on the right-hand angle of the stone, and appear to read as follows:

IGE. NAV IM EMOR.

This is merely a repetition of the Latin legend, except that the Ogam inscription begins with IGE instead of INCEN, has

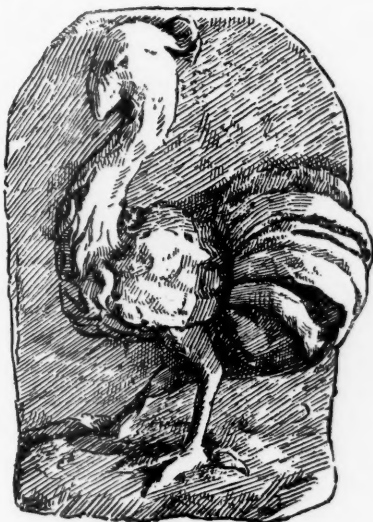
the A of AVI which is missing in the Latin version, and wants the final IA. There is no difficulty about the reading as far as AVI, but after this it becomes more obscure. The unusual position of the first two strokes of the final R may be explained by the necessity of avoiding cutting the initial I of the Latin inscription. The remaining strokes slope the right way after this difficulty had been got over."

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The plan of the *prætorium* has been completely recovered by Mr. Dymond. It consists of an open court 42 feet by 24 feet roughly, with portico on each side except entrance, which is on the south side opposite the *prætorian* gate. On the north side are three rooms. Westwards of *prætorium* and detached are two rooms (one 70 feet by 15 feet, with small room at end), which may have been a stable with harness room, or else barracks for infantry with a separate room for an officer. Eastward is another detached building, about 54 feet by 44 feet, divided into two rooms by a hollow wall down the middle. The north and west gates have been completely cleared; the pivots for the gates found, which, owing to the slope of the ground, must have opened outwards. Quantities of molten glass have been found, and other signs of a conflagration.

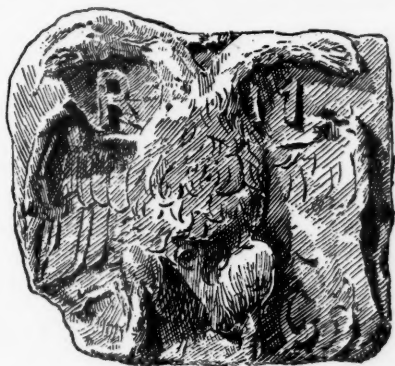
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Two carved stone signs, lately presented to the museum of the Guildhall Library, London, by Mr. M. Pope, F.S.A., are fully noticed in the April part of the *London and Middlesex Notebook*, edited by Mr. W. P. W. Phillimore, M.A., B.C.L. They were submitted to the inspection of Mr. C. R. B. Barrett and Mr. Philip Norman, F.S.A., who pronounced them genuine. The more perfect of the two signs—viz., Fig. 1, an ostrich—was doubtless placed over a feather shop; but the beak having been added in cement and posed downwards is, with that exception, the same as seen in the *Illustrated London News* of December 13, 1856, where it is called "The Ostrich, Bread Street." Larbord (page 223) also mentions it. Fig. 2, a double-headed eagle, would also come from Bread Street; it is a copy of Milton's coat-of-arms, the original carving of which was destroyed in the Great Fire. The date is plainly 1669; the remains of the letter "E" or "I," the



husband's Christian name, are visible, "R" for wife's name, and "M" (rather broken



and giving the look of "17") the surname. A passage in Bread Street is still known as



Black Spread-Eagle Court. The stones were discovered in a builder's yard in Lambeth. They are now for the first time illustrated.

Mr. Walter Besant, writing in the *Author*, says: "Another literary monument is gone. Those who knew Grub Street—now Milton Street—will remember a quaint little square which stood on its western side. It was a

poor kind of square, standing round a paved court; vehicles—except the coster's barrow—could not enter there. The houses were small and mean; yet they had the eighteenth-century air. The rest of the street was built up with vast warehouses. This alone remained of the glorious past. Into this corner had been driven the real associations of Grub Street. One knew every room in every house. In this starved Boyes; in this, Otway. Here two translators occupied one room, and shared one bed, one blanket, and one shirt. Johnson knew this square. Goldsmith often came here, when he had any money, to give it away among his poorer brothers. Very few of them went about the streets in complete absence of anxiety concerning the sheriff's man and the compter. Sunday was a day of relief. Here Smollett made the acquaintance of my Lord Potatoe. The square was fragrant with the memories of the starveling bards. Sham travellers abounded here who had never been beyond Greenwich; Greek scholars who knew not the alphabet; essayists on polite society who never advanced beyond a sixpenny ordinary. But now the square is gone, and a great warehouse stands upon the spot. Grub Street is indeed no more."

The ancient and beautiful parish church of Tong, Salop, was reopened after a long period of restoration on June 23. The work began with necessary repairs to spire and tower in 1886. To this succeeded the repairs and renewal of the parapets and roofs of the church. The building having been rendered watertight and sound, the work was resumed in 1891, when the chancel, and subsequently the nave, were taken in hand. The church as now existing was founded in 1411, and is a rich example of the earlier part of the Perpendicular style. The various works accomplished have done less damage than might have been anticipated, though, as usual, there has been far more of scraping and renovating than was necessary. An interesting discovery was made in the Vernon chantry or Golden Chapel. Under the boarded floor (which had been raised a step) was found the original floor of ancient tiles, with the stone top of the altar embedded in it, and the step in front of the altar *in situ*. The altar top has been refixed in its original position, as indi-

cated by marks on the east wall of the chantry.

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The new Archbishop of York, who has many claims to be considered an antiquary, no sooner entered into residence at Bishopthorpe than he began to restore Archbishop Grey's chapel, the most ancient and interesting part of the buildings that form the present palace. We should think it would be impossible to find any episcopal chapel that had been so hopelessly vulgarized and maltreated, both within and without, as this once beautiful building of graceful Early English design. Archbishop Harcourt pulled off the high-pitched roof and built nurseries over it! A previous holder of the see had turned its undercroft into wash-houses! A third Archbishop broke a fresh doorway right through the north wall, near the east end, that he might go straight into the chapel from his state dining-room! The trashy pews, "throne," and pulpit were commonly vulgar beyond words—so that the most thorough-paced and conscientious anti-restorer could possibly find no fault with Archbishop MacLagan for making a clean sweep of the whole of the unworthy fittings. The chapel has now been seated with dark oak benches placed longitudinally, the seat for the Archbishop and his chaplains being correctly placed at the west end. A new triple-light window, to correspond with the lancets on the south side, has been inserted in the east wall to take the place of a modern disfigurement, and has been filled with admirable stained glass by Mr. Kempe. Many of the original features of the chapel have been brought to light now that the deal panelling has been removed. The restored chapel was first used on St. Peter's Day (June 29); further work will shortly be undertaken, but the building already possesses a quiet dignity and worshipful tone, to which it has been almost an utter stranger for many generations. Our congratulations to his Grace on that which he has already accomplished.

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A good museum has recently been opened at Charterhouse, Godalming, which as regards contents and general arrangement will compare very favourably with those in many of our larger towns. We anticipate in a later issue

giving a more complete account of the archaeology represented in the museum, but a few words of general notice will not be out of place here. The building is a new one, and admirably fitted up, and the contents, while of great general interest, are specially noteworthy as illustrative of Surrey life and character. The Palæolithic relics are very many of local discovery, while the Neolithic collection was mainly gathered from the immediate surroundings of the museum. The very fine series of arrow-heads embraces the splendid collection of the Rev. Chas. Kerry, now of Upper Standon, Beds., a collection which he formed when at Puttenham. Bronze and Samian articles are also local, having been obtained from excavations in the neighbourhood. The local iron industry of a far more recent date is well illustrated by specimens both of Surrey and Sussex work in the way of fire-backs, andirons, and other items of domestic importance. The old life of the Surrey peasant and yeoman are gradually being illustrated by a collection of cabinets, chairs, pottery, etc., typical of cottage and farmhouse life, and this section is likely to gradually become one of the most interesting and instructive portions of the museum. A good collection of local ornithology completely fills an adjoining apartment. It comprises specimens of almost all British birds, and was mainly the work of a celebrated Godalming naturalist, Stafford. Geology, entomology, and botany are also remembered, and in each science the local representation is taken as the key to the collection, and by this means the teaching power of the museum greatly enhanced. We are glad to say that the building is open free daily, including Sundays, and although yet far from complete, it is an important addition to the educational advantages both of Charterhouse and its neighbourhood.

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Some months ago (Oct., 1891) Mr. Bailey, of Derby, kindly supplied us with the diagram of the upper part of a sepulchral slab found on the south side of St. Peter's Church, Derby. The work that has been continued there has resulted in bringing to light three other pieces of the same stone, so that the complete design is now known, which we are able, through Mr.

Bailey's courtesy, to reproduce. It seems to be of twelfth-century date. Our correspondent draws special attention to the almost circular design attached to the stem of the cross, which he considers to be a torque. It certainly has much that appearance, and, if so, the combination of a Christian cross with a pagan torque is highly remarkable. But may it not possibly represent the first rude striving after the conventional treatment of foliage springing from the cross's shaft? In later examples designs of a somewhat similar character, but with more obviously budded extremities, issue from the cross at different intervals; but in these instances, however, there is no intersection of the lines of the shaft of the cross. At all events, the design



of this Derby stone is not paralleled, we believe, by any other known example. We shall be glad to hear on this subject from any of our correspondents who may be learned in incised slabs.

It is with much sorrow that we record the death, on July 1, after an illness of only a single day, of Mr. Samuel John Wills, of St. Wendron, Helston. He was from time to time a most useful Cornish correspondent of the *Antiquary*, and had a paper in preparation for us at the time of his death. Our readers will recollect the interesting article that he wrote on the coffin-plate of Mrs. Margaret Godolphin. He was a quiet, unassuming man, but singularly well read, and

a keen observer. To him was due the discovery of the interesting Southill stone. Mr. Arthur G. Langdon, who is still engaged on his exhaustive work on the Cornish Crosses, tells us that it is impossible to exaggerate the capable and continuous help that he received from Mr. Wills. He was a fund of local knowledge, and his death is a very serious loss to the archaeological world of Cornwall.

The *Antiquary* pays no heed to the excitement of modern politics, yet one brief paragraph can be spared that has reference to the just-accomplished General Election. A somewhat prominent speaker in one of the Yorkshire divisions on the Liberal side, better known to most as an antiquary, was taunted with the inconsistency of his opinions. But the fact is that it would be exceedingly difficult to decide whether Conservative or Liberal convictions are the most conducive to true archaeological instincts. At first thoughts, the Conservative seems naturally the most akin to all that aims at preserving and illustrating the traces of the past; but, as a set-off against this, it may be remarked that rights of private property pushed too far have been and still are most sorely inimical in certain cases to the survival of old buildings and various monumental remains. It is generally agreed that the powers of the Ancient Monuments Act require much further extension, and it is in democratic Wales that county councils are adopting joint action in that direction.



### Notes of the Month (Foreign).

In the newly-opened Etruscan Museum at the villa of Pope Julius, there are some glass cases containing objects of more than usual interest. Besides numerous prehistoric flint weapons from the neighbourhood of Nepi and Castel Sant' Elia, near Civita Castellana, and terra-cotta vases of every variety of form, from the rudest local manufacture to the elaborate works imported from Greece, there are some large vessels decorated with bands of animals of a style and

character which recall those of Rhodes. More remarkable still are some stands, or *ὑποκρητήρια*, also in terra-cotta, for supporting vases. In shape they are like a double cone, the narrow ends of which meet in the middle, and they are ornamented in part by perforations, and in part with designs of a style resembling that of Mycenæ.

In other cases are to be seen some *ossuarii* or *cinerarii*—viz., funereal vases of black earth, of which some present ornaments of a very primitive kind, of a type like that found amongst the Italians of the North.

Amongst the bronzes must be mentioned three enormous shields, about 80 centim. in diameter, adorned with concentric zones of animals of very primitive design, and with bands of a geometric character, the whole in *repoussé* work.

To the same collection belong some singular bronze plates, called *centuroni*, which seem to have been used by the soldiers as a stomach-defence. The rest of the glass cases contain terra-cotta vases with red figures, from Greece.

Their Royal Highnesses the Princes Peter, Louis, and Augustus Leopold of Coburg-Gotha have presented the Prehistoric Museum of the old Jesuits' College, in Rome, the antiquities disinterred three years ago at the necropolis of Veii by the late Empress of Brazil. The objects belong chiefly to the first age of iron, or to the most ancient period of Veian culture, and the collection has been most carefully formed by the director of the excavations, Conte Francesco Vespignani, assisted by Sig. Lanerino Lufrani.

The Italian Ministry has ordered a plan to be made of the ruins of the ancient town-colony of Alba Longa, near the modern Frattocchie, with the object of securing the preservation of the existing monuments—viz., the ancient circus, the vaulting of the *carceres*, the theatre, the arch to the east of the circus, etc.

The examination of the remains of the ancient city of Ostia has also been ordered

by the Government, in order to provide against the danger from the corroding action of the waters in the bed of the Tiber, especially of that part which extends from the so-called Casone del sale to the *horrea*.

During the last three months tombs have been explored at Vetulonia, where bracelets of fine gold wire of very ancient date have been found, and at Ancona, where grave-goods have been found belonging to the third and second centuries B.C.

At Rome, near the ninth milestone from the Flaminian Gate, remains of baths have been found, with some well-preserved pavements in coloured mosaic. In the centre of one of these is a rare scene of pseudo-Egyptian character, which seems to represent Cleopatra, to whom the asp is being brought in a basket of figs.

Near Pompeii, in the commune of Scàfati, some large fictile vessels, *dolia*, have been found (like those discovered here in 1858), which seem to have been used for the storing of goods by merchants.

At Corneto, the ancient Etruscan city of Tarquinia, a sepulchral chamber has been recently found quite uninjured, with its walls painted with representations of obscene figures.

Monsieur J. Martin has recently discovered at Tournus, at Farges-lez-Mâcon, and at Dulphey, in France, some necropoles of the ancient Burgundians, in which he has found numerous weapons, as iron knives, pieces of armour (*centuroni*, belly-plates) made of iron, with silver inlaid ornaments, bronze rings, etc. In some tombs both Roman and Merovingian objects were to be seen lying one above the other—a rare circumstance, but one already noticed by Monsieur Bequet in some tombs existing in the neighbourhood of Namur.

Dr. Dörpfeld, owing to his journey to the Peloponnesus, has had to interrupt his excavations at Athens, near the fountain of Enneakrounos, which will be resumed during the summer months. Amongst other things inspected by the learned head of the German



School at Athens was the archæological work of the American School at Argos and Sparta. In the interior of the second temple of Hera (built by Eupolemos between 420 and 416 B.C.) at the former place, there has been found deep down within the foundations a well-preserved metope, showing the torso of a warrior, and a head of Hera in fine condition. The head of Hera is, in the opinion of Dr. Waldstein, the finest specimen of fifth-century sculpture extant, and the only well-preserved and authentic head of that period in any museum.

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The excavations at Argos have also gone below the surface where Dr. Loewy dug in 1885, and there, below the foundations of the second temple, and on the site of the first, were found a large number of bronzes, terracotta images, vases, works in ivory and bone, as well as scarabs and other apparently Egyptian objects, which Dr. Waldstein thinks will throw important light on the earliest history of Greek art.

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At Sparta the tentative excavations which have been concluded within the past few weeks have brought to light the circular building ascribed to Epimenides (about 530 B.C.), and mentioned by Pausanias. The base of the statue of Zeus on the top of the building has also been uncovered, and gives a certain point of departure for the topography of Sparta. To the regret of all, Dr. Waldstein now retires from his position of director of the American School, which, unlike the two others established in Athens, insists on changing its head every year.

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The excavations of the American School at the Heræum of Argos, interrupted on account of the summer heat, will be resumed later on, and will then extend especially to the terrace on which stood the most ancient temple, for, though its foundations have been laid bare, the plan of the building is still unknown.

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At the Piræus, Sig. Dragatsis has been charged by the Athenian Archæological Society with the task of carrying out regular excavations in the Roman building where the Medusa-head mosaic was recently found.

## Subterranean Dwellings.

By DAVID MACRITCHIE, F.S.A. SCOT.



WRITING of the Hungarian gypsies of last century, Grellmann states :\* "For their winter huts they dig holes in the ground 10 or 12 feet deep ; their roof is made of rafters laid across, which are covered with straw and sods ; the stable, for the beast which carried the tent in summer, is a shed built at the entrance of the hollow, and closed up with dung and straw. This shed, with a little opening, rising above the roof, to let out the smoke, are the only marks by which a traveller can distinguish their dwellings." Something similar is Gibbon's reference to the habitations of the tribes of Northern Siberia. "In that dreary climate," he says,† "the smoke which issues from the earth, or rather from the snow, betrays the subterranean dwellings of the Tongouses and the Samoides . . . a race of deformed and diminutive savages." In the northern parts of the Japanese Archipelago similar dwellings are found. "Attention was first called to the pit-dwellers of Japan by Mr. T. Blakiston, in an account of a journey round Yezo, given by him to the Royal Geographical Society of Great Britain (July 27, 1872)." Mr. J. Milne, whom I have quoted,‡ in describing his own visits to those dwellings, further says, that in the island of Iterup "pits of various shapes and sizes are very numerous, and I do not think that I should be over-estimating their number in saying that along a length of seaboard of less than two miles there were at least 1,000 pit-dwellings." A Japanese writer of about the year 1800, cited by Mr. Milne, remarks (of the people of Saghalien, I believe) : "Some of the barbarians of the island, when winter comes on, take to living in pits (*lit.*, hole-dwellings). But this depends on the temperature of the locality, and it must not be supposed that all of them do so ; it is

\* Raper's English translation, p. 24. London, 1787.

† Vol. iv., p. 341.

‡ *Transactions of the Asiatic Society of Japan*, vol. x. Yokohama, 1882.

simply that those who live in pits are driven to do so by the impossibility of otherwise resisting the cold." These pits appear to be very much shallower than those of the Hungarian gypsies, only 3 or 4 feet deep, indeed; but the manner of roofing them with bark and superimposed earth shows that the difference between the two is one of degree, and not of kind. Crossing over into North America, we find winter-dwellings of similar nature in use among the Eskimo tribes. And, with reference to a statement in the Norse records that the "Skraelings," or natives, encountered by the Northmen in the eleventh century "sank beneath the ground," Professor Rafn observes: "*verosimile est, Skraelingos in cavernas subterraneas se abdidisse.*" To which it may be added that the "caverns" were more probably artificial than natural.

The word "cavern," in this double sense, brings us homeward across the Atlantic, because the term "cave" is still applied in Ireland to wholly artificial underground structures. So, indeed, is it in Scotland, for one of the names there given to such structures is *weem*, a modernized form of the Gaelic dissyllabic *uam*, or *uaim*, "a cave."

But the term "pit-dwelling," rendered so familiar to us by the researches of General Pitt Rivers and others, is only strictly applicable to some of the underground and half-underground structures referred to, such as the gypsies' winter abodes and those of the Japanese "barbarians." The form of these seems to have an exact parallel in the British Islands. "Sir Richard Colt Hoare remarks, in his *Ancient Wiltshire*: 'We have undoubted proofs from history, and from existing remains, that the earlier habitations were pits, or slight excavations in the ground, covered and protected from the inclemency of the weather by boughs of trees and sods of turf.' Of these primitive pit-dwellings numerous traces are discernible on Leuchar Moss, in the parish of Skene, and in other localities of Aberdeenshire; on the banks of Loch Fyne, Argyleshire; in the counties of Inverness and Caithness; and in various other districts of Scotland still uninvaded by the plough. They are almost invariably found in groups, affording evidence of the gregarious and social habits

of man in the simplest state of society. The rudest of them consist simply of shallow excavations in the soil, of a circular or oblong form, and rarely exceeding 7 or 8 feet in diameter. Considerable numbers of these may be observed in several districts, both of Aberdeenshire and Inverness-shire, each surrounded with a raised rim of earth, in which a slight break generally indicates the door, and not improbably also the window and chimney of the aboriginal dwelling. To this class belong the 'pond barrows,' already referred to as erroneously ranked among sepulchral constructions. Within a few miles of Aberdeen are still visible what seem to be the remains of a large group, or township, of such rude relics of domestic architecture. . . . They consist of some hundreds of circular walls scattered over more than a mile in extent, of 2 or 3 feet high, and from 12 to 20 feet in diameter. . . . On digging within the area of the pit-dwellings, a mass of charred wood or ashes, mingled with fragments of decayed bones and vegetable matter, are generally found."\*

From which last statement one may reasonably infer that this pit-village, with its roofs of wood and turf, had been given to the flames by an enemy.

But although these pit-dwellings just described are practically the same as those of North-Eastern Asia, it cannot be said that either variety is truly subterranean. Yet they only differ from the similar dwellings described by Grellmann in being more *shallow*, and in (probably) having roofs so developed as to be equivalent to walls. But the "holes in the ground, 10 or 12 feet deep," of which Grellmann speaks, were genuine "pit-dwellings." Which is the more ancient, the deep or the shallow, seems to me an open question. The pioneers in the Western States still make "dug-outs" of that kind. Having slept in one of them myself, I can vouch for its right to be styled a pit-dwelling; for the roof was the only thing above ground, and as it was entirely innocent of windows, the daylight could only straggle in by the sloping doorway and down the chimney. Of course the fact that such habitations are constructed at the present day does not contradict the

\* Sir Daniel Wilson's *Prehistoric Annals of Scotland*, vol. 1., pp. 103, 104.

assumption that that *style* of dwelling is of immense antiquity. As a matter of personal opinion, I should think that Sir Richard Hoare was mistaken in regarding the "slight excavations in the ground" as "the earlier habitations." However, this is unimportant. But it will be seen that the foregoing references show a variety of gradations of the same order of dwelling. Some are almost quite above ground, others are half underground, and others, again—such as those of Grellmann and Gibbon—have their roofs quite level with the ground.

The allusion made by Gibbon, however, seems rather to indicate that class of dwellings whose very roofs are beneath the surface. These structures are referred to by Sir Daniel Wilson in the following terms: \* "Among the relics of primitive domestic architecture brought to light in later times, no class is more remarkable than the *weems*, or subterranean dwellings, which have been discovered in various parts of Scotland. . . . They are, indeed, scarcely less common than the sepulchral cairn. . . . In general, no external indication affords the slightest clue to their discovery. To the common observer, the level heath or moor under which they lie presents no appearance of having ever been disturbed by the hand of man; and he may traverse the waste until every natural feature has become familiar to his eye, without suspecting that underneath his very feet lie the dwellings and domestic utensils of remote antiquity." These structures have been made by first digging a deep ditch, often of very considerable length, and then lining its sides with unmortared walls, the stones of which (in the upper courses) are made to overlap and converge, until they almost meet, when a larger slab placed above completes the roof. Sometimes these roof-slabs are so large that the walls do not require to converge. "It has been doubted if these houses were ever really used as places of abode. . . . But as to this there can be no real doubt. The substances found in many of them have been the accumulated débris of food used by man, and indicate his presence as surely as the kindred kitchen-middens which have recently† attracted so much attention. . . .

\* *Op. cit.*, pp. 107, 108.

† This was written twenty years ago, the writer

Ornaments of bronze have been found in a few of them, and beads of streaked glass." And domestic utensils have already been mentioned.

*Tigh fo thalaimh*, or "an underground house," is one of the Gaelic names given to such structures. The term, "eird-hoose," applied in English-speaking districts of Scotland, preserves (probably) the true sound of the Norse name, "jard-hus," by which they are known in the sagas. This is the term used in the *Landnamabok*,\* in the account of Leif's adventure in an Irish "eird-hoose," in the ninth century. In the *Völsunga Saga*,† Sigmund, the Volsung, is described as living for many years in an "earth-house," otherwise "a house underground in the wild-wood." But to enlarge upon the historical, semi-historical, and traditional phases of the question is more than can be attempted in these columns.



## Notes on Archaeology in Provincial Museums.

### No. XII.—CARDIFF MUSEUM.

By JOHN WARD.

**T**HE mere fact that the population of Cardiff has swelled from 1,018 in 1801, to more than 130,000 at the present moment, is proof enough of the great commercial advantages of the site, also that these advantages have been followed up and developed. It is a town of transformation. The village of ninety years ago is lost in the mighty borough of to-day. The unpretentious houses of that village have not only disappeared, but their successors of half a century since are making way for still nobler and loftier ones to meet the requirements of the ever-expanding traffic. On every side are the signs of material progress and prosperity, and few provincial

being the late Dr. John Stuart (*Proc. of the Soc. of Antiq. of Scot.*, 1st series, viii., 23 et seq.).

\* Quoted from Du Chaillu, vol. ii., pp. 515-517.

† Walter Scott, London, pp. 15-23.

towns possess such spacious streets and stately architecture.

It might be supposed that such a town would be devoid of interest to the antiquary. This, however, is by no means the case. Although the ancient walls and gates, which were tolerably perfect fifty years ago, show scarcely a trace of their former existence, the Castle remains, and this alone compensates for the miles of new streets and houses. Once a Roman camp, then in due course the chief residence of the great Norman lord of Gloucester, Robert Fitz-Hamon, and his successors; the prison of Robert, Duke of Normandy; a Royalist stronghold against Cromwell, it gradually fell into a ruinous condition in the eighteenth century. But with the exception of the half-hidden shell keep which crowns the artificial "burrh," it is now no ivy-clad ruin, grand in decay. The skill of the late Mr. Burges, R.A., and the wealth of its noble owner, the Marquis of Bute, have transformed it into a feudal fortress in full swing. It is a fragment of a bygone world thrust into the midst of an ultra nineteenth-century community. You gaze at the gaunt towers and curtains, the bold embattlements and machicolations, and the shuttered crenelles, and almost expect the next moment to be challenged by some steel-cased man-at-arms! But the roar of the tramcars and drays of the busy street at its foot loudly proclaims the prosaic commerce of the Victorian age, and the inconsistency of this revived mediævalism. It is a residence, but it is more suggestive of a show-place, and this makes regret doubly felt that the treasures of the interior and its beautiful grounds are not open to the public.

The Free Library and Museum, a Renaissance structure built about ten years ago, is a few minutes' walk from the Castle. Though handsome, it lacks dignity—that quality of telling out at a glance to the passer-by its *status* as a public institution. And, to make matters worse, its situation is poor, as though the townsfolk were ashamed of its office, and so thrust it out of their main thoroughfares. It passes from street to street, hence has two fronts, and each front has two doors—all exactly alike. When the right one for the museum is hit upon,

it is found to enter a low, tunnel-like passage, dimly lighted by semicircular windows, at the end of which a door opens into the reference library, and a spiral staircase mounts to the top story—the museum. The ornate display—faience and mosaics—of this passage is in striking contrast with the rest of the interior, and it fails not to give rise to an impression that it was found to have so hopeless a backway appearance that no expense was spared to "decorate" away this defect; if so, the remedy is worse than the disease, in that it accentuates rather than cures it.

The chief museum room is large (36 by 55 feet), and well lighted from the roof, and from the circumstance that it is devoted to natural objects, it is known as the Natural History Room. This opens into a smaller room—the Art Gallery, which contains some things of considerable antiquarian value. This in its turn opens into the Small Art Room, which is more purely antiquarian; and out of this runs a small corridor devoted to engravings. The collection is not confined to these rooms. The landings of the staircase are pressed into service, and many objects, for want of space elsewhere, are stowed away in the curator's room. *Useful* better describes these various apartments and their furniture than *aesthetic*. The glass cases are fairly dust-tight, but they have little harmony as to size or style. If, as has been mooted, a new museum and art gallery is erected, it is to be feared that this defect will be more apparent than at present. The collection is large and varied, geology preponderating; and there is throughout a flourishing and well-cared-for appearance. Last year's report shows that it was enriched by many donations and purchases, and that it was visited by nearly 60,000 people during the twelve months. The naming and describing of the objects are on the whole satisfactory, but are not quite so systematic and instructive as they might be. The institution is maintained out of the usual rate, but each department (museum and library) is under a separate curator. Nothing is more patent than that the museum owes much of its excellence to Mr. Storrie, the curator, a gentleman whose heart is in his work. He is the author of a very complete



*Flora of Cardiff*, and it is obvious that the interesting *Popular Guide to the Museum and Art Gallery of Cardiff* is also from his pen: we shall have occasion later to refer to his excavations on the site of a Roman villa at Llantwit-Major.

The landings do not contain any objects of antiquarian interest except a good series of old Welsh maps and a few local engravings. Most of the former are Speed's, but an older one, by Humfredo Lluydo, dated 1569, is supposed to be the earliest published map of Wales. A modern mountain sledge or hurdle from Caerphilly, and cradle-scythe and hand-flail from Llantwit-Major are interesting survivals of bygone times. The first-mentioned was responsible for grooves in the hillside rocks that were mistaken for glacial striation by geologists.

The only objects in the large room of special interest to the antiquary belong to the overlap of geology and archæology. One case contains a series of animals' bones (all post-Pleistocene) from a small and apparently unimportant cave near Pencoed, which was excavated by the Cardiff Naturalists' Society, and described in their Transactions and associated with them is an excellently drawn plan of the cave. Another case has a more mixed series of objects from Prince Arthur's Cave, Doward's Hill, near the Wye, also excavated and described by the same society (1874-75). The animals' bones appear to be all Pleistocene. Among them are sundry flint flakes, fragments of cinder, and rude potsherds, but unfortunately no diagram or other descriptive matter accompanies them to enlighten the visitor as to the conditions under which they occurred in the cave. This cave was explored a few years previously by Rev. W. S. Symonds, who proved it to have been at one time a hyæna-den: an account of his work is given in Professor Boyd-Dawkins' *Cave-Digging*, page 290. Another case contains a typical series of Pleistocene animals' bones from caves in the peninsula of Gower. These were presented by Colonel Wood, who, with Dr. Falconer, explored these caves in 1858-61. (See *Cave-Digging*, pages 17 and 288.)

The first objects to catch the eye in the Art Gallery are the Nantgarw and Swansea ceramics, occupying three of the floor cases.

The former beautiful and much-prized china owes its origin and excellence to William Billingsley, the famous, but financially unfortunate, flower-painter, whose name is familiar enough to collectors of "Old Derby," at the manufactory of which he passed his apprenticeship and best years. Removing from Derby in 1796, successively to Pinxton (Derbyshire), Worcester, and Swansea, he brought his wide experience to bear upon the manufacture of china at Nantgarw, seven miles north of Cardiff, in 1813. Although the product was unrivalled in fineness and translucency, the venture was not a success, as he soon spent all his means in experiments. This led to an arrangement whereby he removed his men and materials to Swansea, a town already famous for its elegant earthenware. There his china was manufactured for two years under his supervision; but in consequence of a disagreement he returned to Nantgarw, revived the works, and struggled on till 1820, when he sold his whole plant to the celebrated Coalport Works, himself finding employment there till the end of his life. Fruitless attempts were made to revive the manufacture of china at the former place, but at length it became a successful pottery, and it still remains such. The Cardiff collection consists of more than fifty pieces painted by Billingsley, Beavington, Pardoe, and others, and it includes several imitations. The invariable mark, when present, is,

NANT GARW

C. W.

The Swansea products are more varied, and, as might be expected from Billingsley's sojourn there, some of the china closely resembles that of Nantgarw. Among the numerous specimens shown is an example of forged Swansea, and a Swansea forgery of Dresden china. The earthenware is opaque, well designed, and decorated with copper-plate transfers coloured by hand. A third case contains commoner examples of this earthenware, including "Ffiol-dolenog," a curious many-handled globular bowl, carried about Ewenny Parish with the Mari Lwyd at Christmas. In it the forfeits and donations were received, and afterwards the ale with which the donors' healths were drunk. Its capacity is about a gallon. The neck is decorated with intersecting circles; and

around the body is, "Dated in the year of our Lord, 1827" in writing. The lid is slightly conical, with radiating rows of loops, each loop surmounted with a bird. The same case also contains a few examples from other sources—Sèvres, Derby, Coalport, and Davenport, besides mediæval pottery from the locality, and Bristol Delft.

In a neighbouring case are ceramics of a vastly greater age. They consist of cinerary and other vessels found near Muskau, Silesia, by Mr. E. Clement, Ph.D., in 1884. A letter from this gentleman briefly sets forth the circumstances of the "find"; but whether they have been exhaustively published is not stated. The cinerary urns, of which there were evidently a large number, were arranged 3 to 4 feet apart in a radiating manner from a central circular spot 18 feet in diameter, and quite devoid of vessels. Grouped around most of these urns were four or five, and in some cases even nine or ten, subordinate vessels, mostly of a more or less domestic type. All were buried about 3 feet deep, and apparently no mound or other indication marked the site. To judge from those exhibited, all the vessels were hand-made, and more or less of a buff colour; and some were so excellently and truly shaped and finished as to require a sharp eye to detect that they were not fashioned on the wheel. A few were decorated with neatly incised horizontal and zigzag lines; the rest were plain. The cinerary urns, whether tall or squat, were somewhat globular and with contracted mouths, more akin to the Anglo-Saxon than to the Celtic of this country. Some few had loops or small handles, a feature more frequent in the subordinate vessels. These had a variety of shapes, some being vase-like, some cup-like with handles, and many were diminutive flasks about 2 inches high. One shown in the case is curiously divided into two compartments, and, according to the above letter, its use has not been satisfactorily explained. Several others are perforated, and probably were used as censers. These vessels are described as Celtic; but while their decoration and some other details recall the familiar pottery of the British Bronze Age barrows, surely their locality and general configuration indicate a Germanic rather

than Celtic origin. In the same case is a highly-typical Anglo-Saxon cinerary urn, with its contained burnt bones, from Saneton Weighton Wold, Yorkshire. While in shape it approximates to the above, its paste is rougher, workmanship rude, and colour darker. But the strongest marked difference lies in the decoration, which consists in laid-on fillets of clay; incised lines, some curved like horizontal S's; and the almost characteristic bosses pressed out from within the vessel. Altogether it has considerable grace in spite of its rudeness.

The next case brings us back to the days of our grandsires, and even later. It contains a most interesting little loan collection illustrating what the ticket appropriately terms, "old-fashioned life." Central and noticeable is one of the characteristic but unpicturesque Welsh women's hats and caps which are still in vogue in out-of-the-way places in the Principality. How forcibly the strike-a-lights, the two dozens of rushlight clips, and the Irish gresset for melting the fat for the rush-pith, tell of the advance made in artificial lighting and the means of obtaining it, during the last century! Two iron lamps, which until recently were in use in the county of Aberdeen, have so close a resemblance to the well-known classic form, that one cannot but suspect that they are survivals of the latter. One was always kept alight at night by its last owner to "keep off the witches." An "Italian iron" for goffering caps, etc., is a homely specimen of constructive beauty. Not so the Welsh horn porridge-spoon and wooden bowl: they are decidedly clumsy-looking.

Perhaps the most interesting objects in this room are those from Llantwit-Major, not because they are of intrinsic value, or are particularly "eyeable," but because, like those from Uriconium at Shrewsbury, they are the proceeds of a scientific investigation, and one made in the immediate neighbourhood. This work was ably conducted for the Cardiff Naturalists' Society by Mr. Storrie (to whom the credit of the discovery is due) in 1888. The excavation was only partial, but quite sufficient to show that the site was that of no mean Roman villa. It is to be hoped that the work will be resumed, for if it is conducted again with the same

care, it cannot fail to throw abundant light on Roman provincial life. The sites of several rooms were cleared, and the largest was found to have a handsome tessellated pavement, of which fully one-third remained intact, sufficient to give a general idea of the whole design. A glance at the carefully-drawn plan of this pavement in the preliminary report of the above society on this work, shows that on three sides of the floor there was a broad margin of plain brown tesserae, bordered on its inner edge with the oft-repeated guilloch or interlacing-band pattern. Over the central space were distributed square and circular plaque-like panels, apparently destitute, at the first glance, of any definite arrangement, like those of some Japanese patterns. A second glance, however, shows that the squares and the circles alternated with one another, but in such a manner that while the former had a rectangular arrangement, the latter were disposed lozengewise, the longer axis of each lozenge being always at a right angle to those of its neighbours, the interstitial spaces being filled in with small oblong and lozenge-shaped panels. The general effect would be that of a large and handsome repeating pattern which might with advantage be revived for linoleums and carpets. The various panels were enriched with interlacing bands and conventional flowers; and the colours used throughout were brown, red, blue, white, light and dark green.

The human skeletons, of which no less than twenty-eight were found in this apartment alone, told the same sad tale of ruthless plunder and massacre as those of Uriconium. They were found in various positions, some on their backs, some on their faces, others crouched up, but in no case except in four out of a total of forty-three was there any attempt at burial. From the circumstance that these buried ones were of greater stature than the rest, Mr. Storrie surmises they were comrades of the victors who fell in the attack, while the unburied were the vanquished; and he also suggests from the general absence of weapons, personal ornaments, and similar articles, that after these were plundered they were simply left to lie where they fell. The large amount of burnt stone and wood completes the story; after

the sack the villa was burnt down, and pavements and corpses were buried in the débris of the superstructure.

The museum objects from the villa are highly miscellaneous in character, but as a rule very fragmentary in condition, and the general paucity of "portable property" of value indicates how thoroughly the work of plunder was carried out. These objects comprise such odds and ends as roofing-stones and tiles; bricks; pieces of wall-plaster frescoed with various colours; potsherds,



STONE FINIAL (CARDIFF MUSEUM).

chiefly of black ware; fragments of glass; iron objects, mostly roofing-nails; coal from a room used as a smithy; spindle-whorls; coins, all of brass; querns; hacked bones, etc. Among them is the curious stone finial here sketched. It is about 15 inches high, and is supported on four round arches and square outspreading piers which recall the basement of the Eifel Tower. The lower surface of its plinth is channelled out to fit the ridge of the roof to which it once appertained. The large number of oyster, limpet, and periwinkle shells confirm the Roman fondness for mollusc food, and as usual the oysters were very fine and large. Eight or nine of the more perfect human skulls are

preserved in the museum, and are there associated with a fine series of lithographs of them, which General Pitt Rivers has had made for a private publication. It is worthy of notice that the builders of the villa disturbed a cinerary urn and its contents, which, to judge from Mr. Storrie's description, was of British age.

Elsewhere in this room are, a collection of forty Roman silver denarii, and sixty brass of various denominations found from time to time in the vicinity of the above villa; a small series of Roman potsherds, etc., from the castle grounds [the Marquis of Bute possesses a much larger collection from the same source]; a case of electros of ancient coins such as are frequently seen now in museums, ranging from about B.C. 700 to Geta A.D. 212, and presented by the Trustees of the British Museum; a small bronze "Penates" Mercury, about 4 inches high from St. Donat's Castle; and a considerable number of impressions from corporate, monastic, and other old seals. These call special attention to two seals. The one is a circular seal of the Trinitarian house of Cardiff, the only one in Wales, upon the site of the gardens of which the present museum is built. It displays the usual allegorical representation of the Holy Trinity, and around it is the inscription: S. FRIS. TRINITATIS A KERDIF IN WALIA. The other is larger, vesica-shaped, and relates to the king's commission for ecclesiastical causes in the archdeaconry of Arwystley. It has the royal arms of England *ante* James I., and these words: SIGILLV REGIÆ MAJESTATIS AD CAVSAS ECCLESIASTICVS PRO COMISSARIO A RWYSTLEY.

Near these seals is the curious object here sketched, which cannot be better described than in Mr. Storrie's own words: "The 'Llyfr Pren,' 'Book of Tree,' or Bardic wooden frame, is an arrangement by which four-sided sticks are held by two side-bars, each of which consist of two pieces of wood tied together with thongs of leather. These sticks, of which there were originally twelve, can be revolved, so that the 'ystorrynau' or cuttings, as the letters are termed, can be read in succession, making in all forty-eight lines in the frame. The sticks of this 'book' are made of yew, and each of their four faces is a little over a quarter of an inch in width. The

side bars are of pine, and are not so well finished nor so old looking as the sticks. The letters used are known as the 'Coelbren y Beirdd' or Bardic alphabet. This specimen was the property of Jolo Morganwg, who presented it to Gwilym Morganwg in 1821, the grandson of whom presented it to this museum. There is only one other known, but as it is supposed to be inscribed with Bardic secrets, I have never been able to induce its custodian to let me see it, but he states that it is exactly like the above specimen except the inscription. For further information see Jolo MSS., p. 617. English translation."



THE "LLYFR PREN" (CARDIFF MUSEUM).

The Small Art Room is almost entirely devoted to objects of antiquarian interest. On the walls are old engravings and water-colours relating to Cardiff, Llandaff Cathedral, and other places in the vicinity. This museum is decidedly rich in old local views; a good archaeological map of the town, on the same principle as that described in the Shrewsbury section of these articles, would, however, be a valuable acquisition. Two table cases display early editions of the Bible and New Testament. Conspicuous among these are Tyndale's 1552 Testament, with quaint woodcuts; Tonson's Revision, 1568; the Bishops', Breeches, and other sixteenth-century Bibles; the first edition of the Authorized Version of 1611; a black-letter



Welsh folio Bible of 1620; the first portable Welsh Bible, 1630; and the first edition of the Bible in Irish, 1615. Another table case contains a nice collection of small Roman antiquities, mostly purchased by Dr. A. E. Richards during his residence in Florence. In this case are also a few Brentford forgeries, which, to judge from the frequency with which one meets with them, must have been manufactured in enormous quantities.

Other cases contain coins (chiefly English and Roman) and medals, under rearrangement at present. Two hundred and sixty-one of these have been recently presented by a Mr. Williams, and conspicuous among them is a silver Royalist medal about the size of a shilling. The profile bust of the king (Charles I.) and the whole design partake of the marked advance in the die-sinker's art that characterized the Restoration period. On the reverse is *IMMOTA TRIVMPHANS*. JAN. 30, 1648. This museum is fortunate in having an almost complete set of Aberystwith money, and a very fair show of South Wales tokens. Since the writer's visit to Cardiff last May, an unusually fine hoard of about 800 Roman coins—all third brass—has been found near Llanedarne, in the neighbourhood. These coins were contained in the lower portion of a Roman black vase of ordinary cinerary type, and as they were turned up in ploughing, it is probable that the upper portion was broken off on some previous occasion by the same means. The discovery gave rise to a considerable stir in Cardiff, which was not by any means decreased by a wordy paper war in which Mr. Storrie prominently figured. His antagonist broached a fantastic theory that the spot where the hoard was found was an ancient mint or tax-paying place, *this* on the evidence that the name of the place (Coed-y-Clorian) meant "the wood of the *balance* or *scales*!" Mr. Storrie's remarks have decidedly more common-sense. He gives fair evidence that the place was a pottery worked from at least Roman till Tudor times—in fact, until the clay was exhausted. The hoard, then, was probably hidden by one of the potters of the former period. From the circumstance that these coins range from Valerianus I. to Posthumus, he makes these interesting remarks: "Nearly all the hidden stores found

in Wales have been of this particular period. When coins of other emperors are found they are usually found singly or two or three together, but never in hoards like the Aberkenfig, the Pembrokeshire, or the Coed-y-Clorian lots. The large hoards usually consist of twenty-five to thirty varieties, ranging over thirty to forty years, and are the current coins of that period. We do not usually get coins after the time of Probus. The close of the third century would seem to be the time when these hoards were put away. It is the same with the Cornish hoards. There was a lot of 2,000 found at Mevagissey, Cornwall, and they were exactly the same reigns of those of Coed-y-Clorian. They must have been hidden at some period of great public insecurity, when there was some levying of money, and when people who had money hid it away." A movement is on foot to secure these coins for the present museum.

The cases in the centre of this room contain so varied an assortment of objects that it is quite out of the question to attempt to classify them. One has a nice collection of stone implements from various countries, chiefly Ireland. Among the objects in the other cases several may be specially noticed. A cinerary urn of ordinary British type, with its deposit of burnt bones, was found at Penarth in 1882, and another came from a barrow in Barry Island, which was opened by Mr. Romilly Allen and others in 1868. There are a few bronze implements, notably a spear-head and three socketed celts from a British camp at Coedmawr near St. Fagan's, where many others were found in all stages of manufacture; a neat palstave from Berkshire; a spear-head from Caerphilly; and a celt from Llantwit-Major. Some oak spades and an iron pick from ancient workings in the Forest of Dean have a decided old-world look. An ingenious machine by which a piece of flint is pressed against a rapidly revolving steel wheel (thereby developing a shower of sparks) shows how miners obtained sufficient light to stop "blow-holes," before the introduction of the safety-lamp. An eighteenth-century parlour strike-a-light has the shape and arrangement of a flint-lock pistol, and is complete with tinder, and match-boxes and candlestick. Lying about on

shelves and the floor are the clock and bell of the old town-hall; stone querns from Llanedarne and elsewhere; Roman bricks and tiles, chiefly from Caerwent; a granite roller and pestle for crushing corn (age and source?); old cannon balls, and a few other things.

In conclusion, mention must not be omitted of an excellent collection (mainly due to the energy of Mr. Storrie) illustrating the various methods of engraving, some now quite obsolete, which have been in use at home and abroad during the last 150 years—lithography, chromo-lithography, colour-printing, and recent "process" methods. The specimens adorn the walls of a small corridor leading out of the Small Art Room, and include some plates of great value, and others illustrating the successive stages towards completion of the same plate.\*



### Bwlch yr Ddawfaen; or, The Pass of the Two Stones.

By THE LATE H. H. LINES.

**I**N the summer of 78 A.D., Julius Agricola was appointed by the Emperor Vespasian to the command of the 20th Legion, then stationed in Britain, and supposed to have had its headquarters at Deva (Chester). Agricola determined at once to attack the still unconquered Ordovicians in their mountain strongholds in North Wales. The result was the ultimate reduction of that warlike province, and the consequent throwing open of an undisputed passage to the coast towards the Island of Mona (Anglesey).

With his headquarters at Deva, Agricola must have taken his march from the Vale of the Dee across the Vale of Clwyd to the Vale of the Conway, and over the Clwydian hills, which bristle with the fortress earth-

\* The writer is greatly indebted to the friendly help of the curator, who went so far as to even photograph objects for him, the very reverse of the treatment he received from Shrewsbury, where not a single letter was even as much as acknowledged!

works of the Ordovicians. In one of the passes between Ruthin and Mold, 5 miles from one, and  $2\frac{1}{2}$  from the other, and at the base of the mountain fortress of Moel Feulli, is still preserved a memento of the general's march in the name of the pass, "Bwlch Agricola," this being in a direct line from Deva to Conovium. The subsequent road of the 11th Iter through Varæ was 8 miles more to the north of the Pass. Tacitus says that "Agricola in person marked out the stations for encampment, sounded the estuaries, and explored the woods and forests." We have thus good ground for supposing that the stations which are upon this line of operations must have been fixed upon by Agricola, and the deviation from a more direct course in the subsequent establishment at Varæ, now Bodfari, upon the line of the 11th Iter, was no doubt adopted because it turned the flank of the Clwydian range of hills at a point only 8 miles distant from Bwlch Agricola. One of the most important of the intermediate stations was that of Conovium. Here was the terminus at Tal-y-Cefn, of a road more ancient than the Roman Conquest of Britain, along which the agricultural produce of Anglesey had been carried to the south of Britain during long prehistoric ages. Here, also, was the tidal river Conway, wide enough to mark off the boundary of a territory. Within 4 miles of Conovium commenced a barrier devoid of passes, consisting of a triple range of mountains, extending their intricate ridges so as to cut off entirely all direct communication between Conovium and Segontium, except by taking them somewhat in flank over the Pass of the Two Stones. Conovium is placed on the left bank of the Conway, 1 mile above the old passage, Tal-y-Cefn, upon ground which had been occupied by the ramparts of a previous encampment, probably that of Suetonius.

I measured the rectangular lines of this station in 1871 from within, and found them to be 370 by 340 feet. The area of the station is level, and raised above the surrounding land; it probably was defended by a rampart of stone and earth, which no doubt disappeared when the church and churchyard wall, which stands in one corner of the area, were built. There is space for

seven maniples on the Polybian system, of 144 men to each maniple, with their groups of tents occupying 100 feet square for each group or maniple. This computation would give accommodation to a garrison of 1,008 men, leaving a space for a *prætorium* as well as an *intervallum* or space between the tents and the ramparts of 20 or 25 feet. This, I believe, may be considered to be a close approximation of the strength of the garrison, after taking into account the difference between Roman and English measurements, which difference would give somewhat greater space for the *intervallum* than what is stated above.

From Conovium to the well-preserved remains of the Roman road at Bwlch yr Ddawfaen is 4 miles, and there is no other road of any description across the three ranges of mountains which rise up between Conovium and Segontium, each range with its culminating peaks of Carnedd Llewellynn, Carnedd Dafyd, and Y Foel Fras throwing off their overlapping shoulders in the most intricate manner. We are thus compelled to the conclusion that here we find a portion of the old road given in the 11th Itinerary of Antoninus. In measurement upon our Ordnance Map the distance between Conovium and Segontium is 21½ English miles, while both Antoninus, and Richard, of Cirencester, make it 24 Roman miles. The distances along the remainder of the 11th Iter from Conovium to Deva, through Varæ, are difficult to bring to a test at the present day, as the tracts through the Vale of Clwyd and across the two ranges of mountains which shut in the vale are altered or obliterated by cultivation. The distances as given by Antoninus are, from Segontium to Conovium, 24 miles; Conovium to Varæ, 19 miles; Varæ to Deva, 32, making 75 total; while Richard of Cirencester gives the total as 74 miles, a difference of only 1 mile in the whole Iter.

I will now show that the 11th Iter is the same old road which passes between the Two Stones, and which for two or three miles along its course exhibits some very interesting Celtic remains.

About four miles west from Conovium, we enter the Pass, remarking on the left hand of the road an ancient *carnedd*, 45 feet in

diameter, still left in such a state as to give a correct idea of its construction. Its burial cavities are clearly made out by walls of dry stone-work, two in the centre being larger than the others, and retaining their walls from 3 to 4 feet high. As usual, the whole has been desecrated and plundered of what little was in it. Another *carnedd* is just visible on the left upon the ridge of the drum half a mile distant. Here a group of *carneddau* once crowned the ridge, but only one remains in tolerable preservation. It is 5 feet high, conical and hollow, like a small volcano. Its sides on the exterior show about fifteen smaller burial cavities. The whole is 55 feet in diameter, and, as also in the previous case, it has been plundered. We are now on the track of the old road, and find at the distance of about 100 yards beyond the first *carnedd* the first and larger of the two *Meini Hirion*, or Long Stones, which give name to the pass, Bwlch yr Ddawfaen. The other stone has been thrown down, and lies north-north-west at a distance of 220 feet on the right-hand of the road, the upright stone being on the left-hand. These two stones are nameless, and yet they give a designation to the pass. Is it too much to suppose these monoliths to have been erected by the Roman Legionaries on their having reached that high point of vantage which gave them full view of the objects towards which they were carrying the campaign, one, the strongest hill fortress on their line of march, Penmaenmawr, or rather Braich y Dinas, upon that great headland, the other, the celebrated Island of Druidic mysteries, Mona? I would suggest that the 8-foot stone which is now prostrate, with its base lying within the hole where it once stood upright, may have been erected by the legionaries of Suetonius, as from its somewhat higher position in the pass than the other it obtains the first view of the promised land. The other stone, 11 feet 6 inches in length, though a much more shapable monument, is not placed so as to get a view of the distant sea line over Mona, it may have been placed by Agricola's army about seventeen years after the first to commemorate the final subjugation of the Ordovicians and Mona. This hypothesis, for it claims to be nothing more, may yet

be the true key to the enigma of the Two Stones, at all events the probabilities are greatly in its favour. These memorials are placed one on each side of the old road at the distance of 220 feet from each other, appearing to have no relation with each other. They are different in shape, in bulk, and no doubt in purpose: they are merely bracketed in name as the *Ddawfaen*, Two Stones. Another reason may have existed in regard to the selection of this spot whereon to erect the stones. At this culminating point of the pass there is found one of those old British caers, or stone enclosures of the earliest type, and obviously of an idolatrous character, no mere burial circle in which to place funeral cists, but an oval of 150 feet by 120 feet with four well-defined entrances, two of which are wide enough for chariots of the largest size. Close upon that end of caer which abuts upon the old road are ruins of habitations, and beyond the caer westwards are groups of ancient dwellings extending for a mile. We may thus suppose that the first brush with the natives would happen at this spot, where they would contend for their gods, their homes and country, though unsuccessfully. But whatever the character of the resistance it was followed by a retreat, or a movement at least round the base of the old gray mountain, *Llwyd*, and not along the old road towards *Aber* and *Llanfairfechan*. Towards the north-east lies an anticlinal watershed extending from the base of *Llwyd* towards *Penmaenmawr*. The north-east slopes of this anticlinal are much covered by turbary or bog lands, and it is here that evidences of battle are found in the numerous stone rings in some of which I have seen the cists, and even the covering stones, and which in one instance I remember was lying against the cist. Here, also are ponderous battle-stones, called *Meini Gampia*, or stones of the games, while lying close by are heaped up *carneddan*. These all show where the contest raged most deadly. The battle-field lies about midway between the great fortress *Braich y Dinas* and the Pass of Two Stones. This route is the only accessible road to the fortress, the other sides of which go down more than a thousand feet upon such a gradient that no foot could hold. All the land upon both

sides of the mountain, and at their bases, between the pass and the fortress, remain as it ever has been, an uncultivated sheep-walk, therefore it retains upon its surface every hole that may have been dug into it. Other battles have doubtless been fought on this upland, but the memorials left tell of a period when urn-burial was practised. At a further stage I may enter more into the details of this battle-ground, but at present I fall back upon the British caer in the pass.

Of this remarkably well-preserved caer I had not even the slightest intimation from any quarter, and found myself within its ring most unexpectedly. It is not marked in the Ordnance map, its name has vanished, and it lies waiting to be introduced to the notice of all who care or interest themselves in such things as elucidating what our forefathers used to do before they wrote history. Caer means a fenced enclosure, and I believe was not originally applied to fortified places which were usually named *ddinas*. We find many caers have developed into fortifications, but no *ddinas* that I am aware of has been transformed into a caer. At the same time many caers have retained all their original characteristics, like the one under notice, which appears still to have all its principal stones. The wall is entire, though prostrate, and its four entrances yet retain all the stones as they were laid to define them. The measurements carried to the exterior of the wall give 150 by 120 feet to the oval, the wall itself averages 5 feet across. Of its original height I cannot speak with certainty, but it may have been from 2 to 3 feet high, and there is no ditch or mound either on the inside or outside.

The first general impression on looking at a plan of this caer is the extraordinary variety and combination of the prevailing forms all founded upon segments of circles. There is an apparent uniformity of one side of the structure with its opposite, while at the same time the subdivisions along each side are entirely different. Still it is evident that a certain amount of uniformity was intended to be carried out, and in order to effectually do this a straight line must have been carried fully 500 feet through the length of the caer. On adopting this plan I found that the line passed in its course across all the salient



points of the structure, giving a significance to those points which would be difficult to account for upon the mere supposition that this oval and its accessories relate to sepulchral purposes only. I would mention before proceeding further that evidences exist among these remains to show that primarily they were constructed to meet the requirements of a large assembly, as though it had been a place of public resort, and possibly a stronghold of Druidism before the advent of the Romans. When I see altars of a peculiar type, of which I have many sketches and measurements—when I see these altars placed in front of stones possessing a certain type of form assimilating to the pointed angular shape, and encircled by-rings of stones too large to be conveniently disturbed, I believe I see the idol and its altar either of sacrifice or divination.

The site of this caer is not adapted for sepulchral purposes. Such are always placed upon a level piece of ground either on the ridge of a mountain, hill, or open plain, and even in the middle of a bog or turbary, but never, as this caer is placed, on sloping ground, the upper 250 feet being on a steep hill at an angle of 35 degrees. On entering the caer along a 9-foot road, wide enough for wheeled carriages at the south corner, we find ourselves within a hollow area 80 feet by 35, placed close against the south-west end of the caer, and having the appearance of an amphitheatre, the 9-foot road previously mentioned opening into the south end of this hollow space, near which is a very good, but small, rock chair. Upon the inner slope of this hollow, near the top, is a remarkable stone, evidently connected with the proceedings which took place within the amphitheatre; whether it was a stone of initiation or connected with judicial proceedings I cannot say, but from its falling upon the primary line of construction, and the first object cut by that line, I have no doubt its use was of an important nature. On the same line, at a distance of 45 feet within the caer, is another stone, having the characteristics of an altar; it is 5 feet across, and 6 feet from the back to its leaf-shaped point in front. It has evidently never been disturbed from its first position, as the line of construction passes directly along the centre of the

stone. Following this line another 45 feet, we are placed at the north-east extreme end of the oval caer, where are found about twelve stones so placed as to form what I may term the presidential centre, around which are ranged three groups of stones, apparently ranges of seats in rows one behind the other; one of these ranges gives space for at least forty seats. Between the second altar and these seats the entire length of 45 feet shows the remains of three semi-circular rings of stones, concentric. Another stone of large size lies only 5 feet from the altar, and was probably used simultaneously with it. It is worth while again noting that the first and second altars just mentioned, with the place of presidency, and the space from the lower end of the caer, are all strictly intersected through their respective centres by the line of construction, also that each of these four points have a space intervening between each other of 45 feet. This fact, the finding of an equal space repeated three times upon a central line, is no mere accidental coincidence, but goes far to establish the proposition I claim for this group of remains. The points of division are all of them the leading and salient ones; they are not of a subordinate character in the least. I claim for the entire 500 feet of remains comprised within the oval, with its adjunct rising on the slope of the mountain, that there is no chance work in its arrangements; we may have lost all knowledge of the rules and principles upon which it was formed, but that its arrangement was conducted upon some well-known system of the period when it was constructed there cannot be a doubt.

Thus far extended my first day's survey of this enclosure, and I had flattered myself that I had possession of all that was to be learned respecting it. I was satisfied that the place was in a remarkably good state of preservation; its two altars were plainly to be identified, but I could not understand why there should be two, especially as I had been unable to detect any stone to which these altars appeared to be dedicated. Then it occurred to me that probably the caer did not contain or encircle the whole of the arrangements, and I became conscious that, while I was absorbed with the measurements

of the caer, I had at times cast a furtive glance upon a remarkably prominent stone towering far above the caer on the steep slopes of Llwyd. To this stone I clambered up for 200 feet, and soon discovered that I had unwittingly left out the principal object of the group—the Celtic god in honour of whom the whole of the lower arrangements were dedicated. However, here he was, high above the oval caer, enthroned in clouds, and overlooking every point connected with this singular structure, as also the old road of Bwlch yr Ddawfaen in its approach from Conovium, and in its receding towards the coast of Arvon. Did the legionaries of Suetonius or of Agricola bow the head to this Celtic block when they passed as conquerors? At least, they spared the idol, if they destroyed the priests.

Possibly the conquerors found this idol stone to be a representative of their own Sun-god. We know that Roman altars dedicated to "Deo. Soli. Mitr.,"—that is, the god, the sun, Mithras—and to the same deity as "Soli Invicto," have been found at the Roman station of Castle Steads, in Cumberland; also at the station Borocovius, on Hadrian's Wall, in a Mithraic cave, was found an altar inscribed "D. O. M. Invicto. Mitræ Seculari," and another with "Deo. Soli. Invicto. Mitræ. Seculari." Others likewise dedicated to the sun have been found in other places. These instances would show why the Sun-god of the Britons escaped destruction at the hands of the Romans, for if the two peoples worshipped the same god, why should his symbolic representation be dragged down from his exalted place?

Why may not these remains have been placed after the Romans left the country? The probabilities are certainly adverse to such an idea. There is no authenticated instance of a single place of idolatrous worship having been established after the departure of the Romans. I do not say such places were not used for idolatrous purposes subsequent to the Roman period in Britain, but they were the old places which had never been destroyed, and many of them are now remaining. All systems of idolatry have some amount of affinity with each other, and there was ever a great measure of toleration between them;

but at the advance of Christian principles the ancient superstitions were gradually thrown off and laid aside, unable to withstand the aggressive antagonism of those who looked to a First Great Cause of all things. The result in Britain was occasionally manifested by a destruction of the idolatrous places, their altars and rock deities, or of a total neglect and avoidance of the same. This last was, I should say, the cause of the singularly perfect condition of the remains at Bwlch yr Ddawfaen.

To resume my observations upon the second great division of these remains extending for a space of about 290 feet beyond the oval caer, and upon a slope of the mountain at an angle of 35 degrees, I wish to draw attention to what appears to be a subsequent addition to the original caer. The oval has an apparent completeness in its form and arrangements; it has a place of presidency for a single president, and also for a conclave of some kind, with accommodation for seating a still larger number of people all around the presidential seat in perfect order and uniformity, giving the impression that this place was the point of honour connected with the oval enclosure. But beyond this are other semicircular constructions, extending upwards on the side of the mountain 290 feet. This space, as in the case of the oval, is again subdivided into three equal portions, the points of division being an altar 7 feet high by 5 feet 6 inches, and an idol 10 feet wide and 7 feet high; but while the spaces in the oval measure 45 feet each, in this upper division they are 80 feet each, nearly double the size, and I would remark that this equality in the three subdivisions, in both the lower and upper constructions respectively, proves there was an intentional observance of proportion in both parts. I merely state these conditions as measurable facts, and as showing evidences of design throughout. Of the meaning for this adherence to these particular proportions I can form no conjectures, but shall confine my observations to what appears to be the distinctive character of each of these spaces. Beginning at the lowest, which joins on at the back of the seat of honour in the oval caer, at 80 feet up the slope, is a stone in every respect characteristic of an altar; its

point in front stands 3 feet high, and the surface from the point to the back end of the stone slopes slightly upwards. This altar, both immediately around its back and along 80 feet in front, retains its intersecting semicircular stone-rings in excellent preservation; and granting this to be the high altar of the whole structure, it follows that the 80 feet in front, which is filled up with complicated stone-rings, is the sacred adytum. Going forward another 80 feet, we are in front of the stone of worship, the idol, standing in front, 7 feet 6 inches high. In order to facilitate reaching or doing anything upon the head of the stone, there is an inclined plane at the back, forming hollow bays on each side of 10 feet wide. The stone-rings in front of this block are not so perfect as in the previous 80 feet, but there is evidence of provision for seats on the left side of the stone; on this side also we find the previous arrangements connected with the third 80-feet space by a chain of stones, which, no doubt, had its corresponding outline on the opposite side. This last subdivision measures 80 by 120 feet. Lying at the back of the idol-stone, and at a less inclination than the two previous sections, many segments of stone-rings may be found, some concentric, or one ring within another; here are also a pointed stone, and one or two others altar-shaped. The space itself is surrounded by what appears to be a chaotic spread of blocks of rock of every size and shape imaginable, but on a more careful observation this apparent confusion appeared to revolve itself into a rude sort of arrangement. The stones seem to have been pushed into ranges, one over the other, with a view to the accommodation of the spectators at the enactments which took place within this last of the successive spaces of 80 feet.

I will now venture to give one hypothesis, which may be taken for what it is worth. It is, that whatever the rites were that were celebrated within the lines of this construction, they were divided into a given number of special forms; and that they were progressive, beginning with the 80-feet amphitheatre, and terminating in that wide (120 by 80 feet) space behind the stone of adoration.

(To be continued.)

## Holy Wells: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(Continued from p. 161, vol. xxv.)

### ISLE OF MAN.

#### ST. MARY'S WELL.



**HIBBER VOIRREY**—St. Mary's Well. The numerous well-names in the Isle of Man are usually found near old ecclesiastical sites, as the holy recluses would naturally build their *Keeills* near springs, where they would construct wells both for their own personal convenience as well as for baptizing their disciples. Some of these wells were formerly much venerated, as their waters were supposed to possess sanative qualities, and to be of special virtue as charms against witchcraft and fairies. They were generally visited on Ascension Day, and on the first Sunday in August, called *yn chieid doonaght yn ourr*—"the first Sunday of the harvest," when the devotees would drop a small coin into the well, drink of the water, repeat a prayer, in which they mentioned their ailments, and then decorate the well, or the tree overhanging it, with flowers and other votive offerings, usually rags. They believed that when the flowers withered or the rags rotted their ailments would be cured.—*Surnames and Place-names of the Isle of Man*, Moore, pp. 153, 154.

#### WELL OF THE BAPTISM.

**Chibber-y-Vastee**—the Well of Baptism—is close by *Keeil-Vael*, in Maughold, and was probably at one time used by a religious recluse, who lived there to baptize those who were converted by him, as well as for his domestic purposes.—*Ibid.*, 185.

#### WELL OF THE HEALTH.

**Chibber-y-Slaint**—the Well of the Health. This is one of the few wells whose waters, from a slight impregnation of iron, really had some medicinal qualities, though many others were frequented on account of their supposed sanative qualities.—*Ibid.*, 184.

## ASH WELL.

Chibber Unjin, the Ash Well, over which grew formerly a sacred ash-tree, on which were hung votive offerings in the form of bits of rag. The ash-tree was formerly considered a sacred tree, possibly from a recollection of Scandinavian legends connected with it.—*Ibid.*, iv. and 200.

## MALEW: FOUNDATION WELL.

Chibber Undin, or Foundation Well, is in the parish of Malew, close to an ancient *Keeil*—a cell, church, etc., apparently so named from its position near the foundations of an old chapel, 21 feet long by 12 broad, being all that is left of the old chapel. The water of this well is supposed to have curative properties. The patients who came to it took a mouthful of water, retaining it in their mouths till they had twice walked round the well. They then took a piece of cloth from a garment which they had worn, wetted it with the water from the well, and hung it on the hawthorn-tree which grew there. When the cloth had rotted away, the cure was supposed to be effected. When I visited the place a more elaborate ritual was mentioned to me.—*Ibid.*, v. and 181.

## BALLAUGH CURRAGH: BRIGHT SPRING.

Here is a spring called the Chibber Glass, pronounced Chibber Lesh, or the Bright Spring, from the sparkling nature of the water, which bubbles up from the gravel underlying the peat.—*Ibid.*, 235.

## ST. PATRICK'S WELL.

Chibber Pherick, or Patrick's Well, where, according to tradition, the saint stopped to drink, as his horse stumbled there, is on the west end of the hill of Lhargey-Grane.

## GOB-Y-VOLLEE: CHIBBER LANSH.

There is a well of the above name on Gob-y-Vollee—the meaning of its name is uncertain—consisting of three pools, which was formerly resorted to for the cure of sore eyes. The cure could only be effective if the patient came on Sunday, and walked three times round each pool, saying in Manx: *Ayns enym yn Ayr, as y Vae, as y Spyrriyd hu*—"In the name of the Father, and of the Son, and of the Holy Ghost," and then applied the water to his or her eye.—*Ibid.*, 154.

## PORT ERIN: ST. CATHARINE'S WELL.

St. Catharine's Well rises out of the sand just above high water at the head of the bay. In former times it was one of the reputed holy wells of the island. St. Catharine's Chapel stood hard by, as seen in the map performed by Thomas Durham, 1590.

## PEEL: ST. PATRICK'S WELL.

Chibber Pherick, or St. Patrick's Well. Tradition states that this spring burst forth in a miraculous manner where St. Patrick, inspired by the Holy Ghost, marked the ground with the sign of the cross. Many very wonderful cures are ascribed to it by the faithful.

## ST. MAUGHOLD'S WELL.

Chibber Maghal, or Maughold's Well. This is the most celebrated holy well in the island. It is situated on the promontory of that name, and it is said to have been blessed by the saint whose name it bears, who endowed it with special healing properties. It is still resorted to by the faithful. A drink of its water, taken after resting in the saint's chair close by, is supposed to be an unfailing cure for barrenness in women. On the first Sunday in Advent the natives, according to ancient custom, still make a pilgrimage to drink its waters.

## MONSTERS—THE WATER-BULL, OR TARROO-USHTEY.

Among the prodigies of Nature, I know none which more justly may be called so—at least, of those which I am convinced of the truth of—than that of the Water-Bull, an amphibious creature which takes its name from the so great resemblance it has of that beast that many of the people, having seen him in a field, have not distinguished him from one of the more natural species. A neighbour of mine, who kept cattle, had his fields very much infested with this animal, by which he had lost several cows; he, therefore, placed a man continually to watch, who, bringing him word that a strange bull was among the cows, he doubted not but it was the Water-Bull, and having called a good number of lusty men to his assistance, who were all armed with great poles, pitch-forks, and other weapons proper to defend themselves, and be the death of this dangerous enemy, they went to the place



where they were told he was, and ran all together at him; but he was too nimble for their pursuit, and after tiring them over mountains and rocks, and a great space of stony ground, he took a river, and avoided any further chase by diving down into it, though every now and then he would show his head above water, as if to mock their skill.—*Waldron*.

Another account of the *Tarroo-Ushtey* was obtained more than a hundred years later:

A few years ago the farmer of Slieu Mayll, in the parish of Onchan, was, on a Sunday evening, returning home from a place of worship, when at the *garree* of Slegaby, a wild-looking animal, with large eyes, sparkling like fire, crossed the road before him, and went flapping away. This he knew to be a *Tarroo-Ushtey*, for his father had seen one at nearly the same place. Over the back of this animal he broke his walking-stick, so lazy was it to get out of his way. This man's brother had also seen a *Tarroo-Ushtey*, at Lhanjaghyn, in the same neighbourhood. When proceeding to the field, very early one morning in the month of June, to let the cattle out to feed before the heat of the day came on, he saw a Water-Bull standing outside the fold. When the bull that was within with the cattle perceived him, he instantly broke through the fence, and ran at him, roaring and tearing up the ground with his feet; but the *Tarroo-Ushtey* scampered away, seeming quite unconcerned, and, leaping over an adjoining precipice, plunged into deep water, and after swimming about a little, evidently amusing himself, he gave a loud bellow and disappeared.—*Train*.

This monster was also to be met with, according to Macculloch's *Description of the Western Isles*, in Loch Awe and Loch Rannoch. Campbell, in his tales of the *West Highlands*, says: "There are numerous lakes where Water-Bulls are supposed to exist, and their progeny are supposed to be easily known by their short ears. He is generally represented as friendly to man. His name in Skye is *tarbh eithre*."—*A. W. Moore, M.A.*

In 1859 it was reported that an animal of this kind was to be seen in a field near Ballure Glen, and hundreds of people left Ramsey in order to catch a sight of it, but

they were doomed to disappointment. The people about Glen Meay believed that the glen below the waterfall was haunted by the spirit of a man, who one day met the *Glashtin*, or *Cabhyl-Ushtey*, and, thinking it was an ordinary horse, got upon its back, disappeared in the sea, and the rider was drowned.

In addition to them, we have monsters called *Tarroo-Ushtey*, or "water-bull," and *Cabhyl-Ushtey*, or "water-horse," sometimes called the *Glashtin*. These would seem to be analogous to the Irish *Phooka*, who is said to appear sometimes as a bull and sometimes as a horse, and to the Scandinavian *Nykr* or *Vatna-Hestr*, "river-sprite" or "water-horse." The *Vatna-Hestr* is supposed to live either in salt or fresh water, and to associate with ordinary cattle.



### Irish Saints in Italy.\*

**T**HIS is a book brimful of fascinating information, most of which will be novel to even well-read and well-travelled Englishmen. Miss Margaret Stokes, already well known in the world of letters as the author of "Early Christian Architecture in Ireland" and other publications, has been making a pilgrimage in Italy in search of vestiges of the Irish saints, with the happy result of producing a delightful volume, abounding in illustrations, peculiarly pleasant to the eye in type and paper, and full of original information with regard to the large share that Ireland played in the Christianizing and civilizing of even Italy. The volume is intended as but the first instalment of a series of letters from the various countries on the Continent where the Irish missionaries founded monasteries and schools in the dark ages. Miss Stokes' object in undertaking this work "is quite as much to find a clue to the origins of Irish art, and to discover the reason for the development

\* *Six Months in the Apennines; or, A Pilgrimage in Search of Vestiges of the Irish Saints in Italy.* By Margaret Stokes. George Bell and Sons. Small 4to.; pp. xiv., 313; ninety-three illustrations. Price 15s. net.

of certain styles in Ireland, as to search for the material remains, the personal relics, and other memorials of men whom we are proud to own as countrymen."

The plan adopted in this book is to preface the descriptions of the places visited by these Irish teachers, and the relics they have left (such descriptions taking the form of letters), by giving the legends of the different saints as they are now recorded in the cities and monasteries which they inhabited or founded when on the Continent. Thus the legend or life of St. Finnian (A.D. 500-588) is recorded with much detail before the letters descriptive of his footprints at Pisa and at Lucca; the story of St. Columban (A.D. 550-615) is given with much interest and fulness ere we are called upon to read of his relics at Piacenza and Bobio in the Apennines, and of the famous and great monastery that he there founded; the tales of the teachers Albinus (A.D. 754) and Dungal (A.D. 834), who were placed by Charlemagne and Lothair over the schools of Pavia, have first to be perused before we come to the description of that town and district; and, lastly, the legends of Donatus, Andrew, and Brigid, who all journeyed from Ireland to Fiesole in the ninth century, are put in evidence, before our attention is turned to the present aspect of Fiesole and the traces that there remain of the steps of these early Irish pilgrims.

In the introductory letter Miss Stokes discusses with much acumen the origins of Christian art both in Ireland and Great Britain, as illustrated by her study of the hermitages, churches, sculptured tombs, and personal relics of these early Irish pilgrims and teachers. When Irish-looking interlaced designs are found on ancient fragments of sculptured stone, obviously preserved because of their age and interest, in such places as Coire, Comó, Milan, Bobio, Ratisbon, and others, where Irish missionaries from the sixth to the tenth centuries founded churches or spent some portion of their lives, it is not unnatural to surmise that such sculptures are indeed the work of Irish hands. And further, if such designs were only found where the Irish saints settled, then it might be safe to assume that the patterns were essentially and originally theirs. But when the more recent authorities who have critically observed the

buildings and ornamental details of Christian Italy are studied, we find that in the first two of their four architectural periods, namely, in Latino-Barbaro and Italo-Bizantino, interlaced bands, knots, triquetras, and other designs which we are in the habit of terming Irish or Celtic, are of not infrequent occurrence, and are met with in places whose history is unconnected with that of any Irish pilgrim teacher. True it is that the interlaced patterns on the tombs and shrines of Irish saints in Italy, or on portions of church fabrics that were probably erected at their instigation at Bobio, Lucca, and Pisa, bear a striking resemblance to the carvings on the high crosses of Ireland in the tenth century; but, on the other hand, like decorations are found at Rome and in other parts where there was apparently no trace of any connection with Ireland. Although there can be no doubt that there was a decided individuality and character in Irish art—for it was grafted on a still more archaic style that prevailed in the island in the later Celtic days before the introduction of Christianity, and afterwards possessed a more exquisitely precise and delicately varied treatment far superior to anything on the Continent—yet Miss Stokes has now definitely established the fact that the interlaced work did not originate in Ireland, thence to be carried to the Continent. These interlacings overspread Italy before the seventh century; they are not found on pre-Christian remains in Ireland, though they are in Italy; they appear to have been gradually introduced into Ireland with Christianity at a time when this style lingered in the South of Europe. In Ireland they received, as we have said, certain national characteristics and improvements, and this Irish art, when introduced into that of the Carolingian period on the Continent, was but a return wave of a style that was already becoming extinct in the districts wherein it had formerly been established.

"So also," says Miss Stokes, "with the customs of these early Christians. Did the cave-dwellers and hermits on our northern shores get their traditions of anchorite life direct from the Laura of Egypt or the deserts of Arabia and Syria, or can we find traces of similar customs all along the line from the Mediterranean, through Western Europe, to

the island of Skellig-Michael off the coast of Kerry? Or if we do find traces of such hermitages on the sea-cliffs and mountain-tops in Italy and Gaul, were they never tenanted save by these Irish fakirs, wanderers who brought their strange customs into Europe from the sixth to the twelfth century? The answer to these questions is plain enough to one who has seen the Rupe Cavo and other caves of the anchorites on the mountains between Lucca and Pisa, the caves of St. Columban at La Spanna and San Michele in the Apennines and the Vosges, and the cave at Lecce of the brother of Cathaldus of Taranto. They are very like St. Ninian's Cave in Galloway and St. Kevin's Bed in Glendalough. In the first century of our era these anchorite cells in Italy were just as remote from the haunts of men as are now the hermitages on the mountain-tops of Ireland, or on the islands of the Atlantic coast, and they were in use in Italy from the first and second centuries of the Christian era."

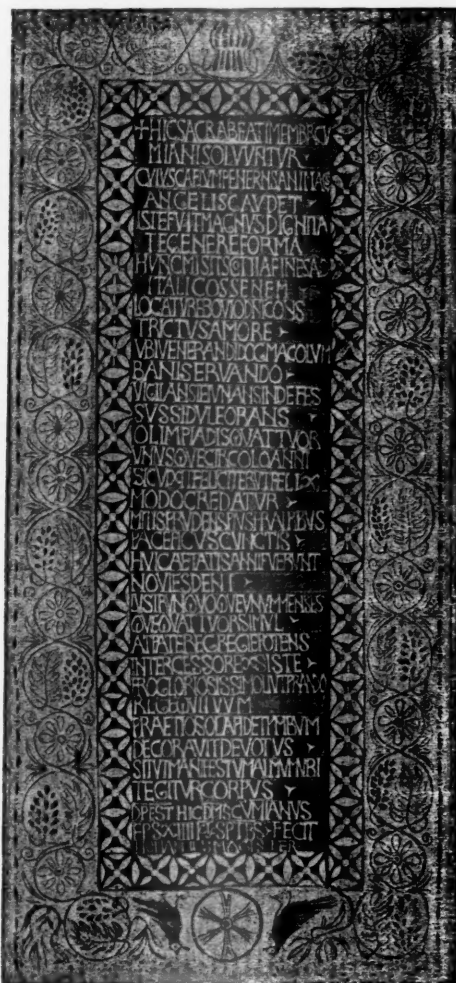
These are some of the valuable conclusions which are the result of Miss Stokes' travels and observations. With regard to the particulars of her visits to parts of Italy unnamed by Murray or Baedeker, we must be content in the main to refer our readers to the pages on which they are recorded. But some idea shall be given of the great value of this volume to students of Christian art, and to general ecclesiologists. In the centre of the crypt of the church of St. Columban, Bobio, is the stone of St. Cummian, formerly bishop in Scotia, afterwards monk in Bobio, who died in the eighth century. Of this inscription and remarkable design, erected immediately after his death by Luitprand, who was King of Lombardy 712-735, an illustration is given.\*

A small fragment of the original tomb and inscription over St. Columban, the celebrated Irish saint who founded the monastery of Bobio, and died in 615, still remains; but the body was removed from its original grave in 1482, and placed in a new marble shrine beneath the altar in the midst of the crypt or subterranean church at Bobio.

But the entire body of the saint was not

\* We desire to acknowledge the courtesy of Messrs. George Bell and Sons in lending this and other blocks.

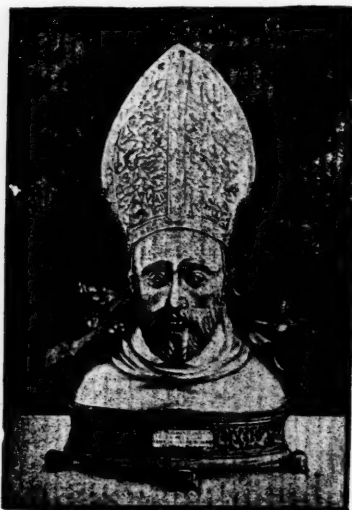
suffered to remain there. In accordance with a custom that prevailed in the latter part of the Middle Ages, in order to facilitate the adoration of relics by the faithful, the



TOMB OF ST. CUMMIAN.

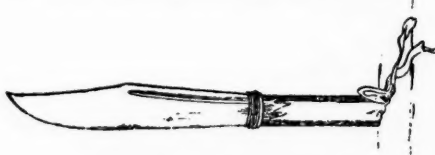
head or skull was detached and placed in a separate shrine. This was the fashion adopted with the remains of St. Chad at Lichfield, where his head had a separate shrine and chapel in a different part of the

fabric to the shrine that contained the rest of his relics. The skull of St. Columban was, in 1514, placed in a beautifully-wrought silver shrine that takes the form of a silver mitred bust. It is now kept in the sacristy of the church that bears his name.



SILVER SHRINE OF HEAD OF ST. COLUMBAN.

In the same sacristy are other relics that appear to be genuine, and, at all events, present nothing that can lead the archæologist to cavil at the age to which they are assigned. The knife of St. Columban has a broad iron blade, with a rude handle of black horn; it



KNIFE OF ST. COLUMBAN.

is kept in a velvet-lined case. "It is said to be of such blessing and virtue that bread cut with it is never liable to corruption or putrescence; and if women eat this bread when nursing it causes an abundance of milk, and, moreover, has great efficacy against the bites of mad dogs, and against fevers."

The plain wooden cup or mazer out of which St. Columban drank was, in the fourteenth century, encircled with a silver band, and is said to have been used as a chalice by Abbot Peter. It bears this inscription:

Hoc opus factum fuit tempore Domini Petri Abatis monasterii S. Columbani Bobiensis anno 1554.

The small bell that belonged to the saint is also preserved in the sacristy. Italian archæologists regard it as of a peculiar form and structure, but to the Irish eyes of Miss Stokes it presented no such unique features, as there are many old bells similar to it in the museum of the Royal Irish Academy.



BELL AND CUP OF ST. COLUMBAN.

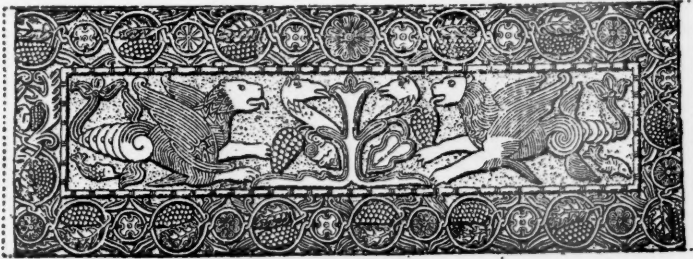
"It is interesting to know that in the twelfth century, when the sacred body of St. Columbanus was transferred from Bobio to Pavia, this little rude old Irish bell was rung at the head of the procession."

Miss Stokes gives a full account of the hermitage of La Spanna, near Bobio, where, on the summit of a cliff, is a handprint in the rock, said to have been marked by the impression of the palm (*spanna*) of St. Columban's hand, which is still believed to possess healing virtue for sufferers who place their palms upon it. Readers of the *Antiquary* will remember that Miss Stokes contributed an interesting illustrated paper on this subject to our columns in May, 1891.



The section on Pavia is rich in interest. There are a few remains there, usually unobserved by travellers, of the art of the seventh and eighth centuries. One of the most interesting of these is a singularly handsome slab lying in the court of the Palazzo Malaspina, which Miss Stokes believes to

The frontispiece to this delightful volume is a drawing of the monogram of Jesus Christ in the Book of Kells. The marvellous beauty of this intricate and noble design forms a fit beginning to a book that tells of the wonderful art that these early Irish missionaries carried with them throughout Europe, whilst



TOMB OF FEODATA, PAVIA.

have been carved by the same hand that wrought the tomb of St. Cummian for King Luitprand, though it seems to us of a higher class of art. This slab was the front of the sarcophagus of Feodata, the beautiful damsel who fell a victim to the passion of King Cunibert. She died a nun in 720. Her story is told in an appendix.

it also reminds us that the Sacred Name it symbolizes was the mainspring of their every action. Christendom at large is under a deep and but seldom acknowledged debt of gratitude to the Isle of Saints. Perchance the light of Ireland may again shine forth in the wider freedom which she has now so nearly won!

ROACH LE SCHONIX.



## English Heirlooms.

By B. FLORENCE SCARLETT.

(Continued from p. 122, vol. xxiii.)

### ELIZABETHAN.

**I**F the numberless heirlooms connected with Queen Elizabeth, the list must begin with her cradle, belonging to the Duke of Hamilton, and now at Hamilton Palace; and it may fitly end with the "Essex" ring, exhibited at the Tudor Exhibition, which, if we believe the story, certainly had some influence over her last days.

Many are the pairs of gloves, either presented to her hosts after a visit, or left behind in her progresses; but the most romantic

heirloom, as well from the recipient of the gift as from the donor, is the lock of hair given by her to Sir Philip Sydney, who thereupon made the loyal and complimentary verses which were shown with it, by Lord Pembroke, to whom they have descended. This silky lock might have been cut yesterday, and the colour is a soft and golden red, the exact tint of her hair as represented in the Hatfield portrait.

When Time had scattered his gray powder over her locks, Queen Elizabeth kept to the original colour for her "borrowed haire," unlike her cousin Mary Queen of Scots, who wore black, brown, and other coloured wigs.

The best portraits of Anne Boleyn show that she also had a pretty shade of auburn-brown hair, but of darker colour than her daughter's, and that this colour was fashion-

able during the reign of Henry VIII., we judge from the many paintings and drawings in coloured chalk by Holbein, where we see most ladies of the Court wore, if not red hair, at least *red silk stuffings* of the colour under their coifs.

A lute and spinet formerly belonging to Elizabeth was given to her host at Helmingham Hall, and still remains in the possession of the family.

A toilet service of silver, together with a few jewels, was left by her to her cousin, Lord Hunsdon, and is now preserved at Berkeley Castle, it having descended by marriage to the Berkeley family.

Of the celebrated wardrobes, only a few relics are left; Queen Anne of Denmark laid claim to all the fine attire left by her predecessor, and probably it soon was worn out in the many masques and "diversions" to which Queen Anne was so devoted; but a crimson velvet dress, embroidered with beads, was exhibited by Mr. W. O. Bartlett at the Armada Exhibition, said to have been the same in which she was robed when returning thanks at St. Paul's for the defeat of the Spanish fleet.

Many pendants or badges, with her portrait, still exist as heirlooms, some with a phoenix on one side, her special badge, and enclosing small portraits of the Queen, given to her courtiers and those who took an active part in her interests; a good example is the one at Compton Bassett, in Wiltshire, belonging to Major C. Walker Heneage, V.C., to whom it has descended from his ancestor.

Of the larger portraits, the Hatfield portrait bears away the bell; the engravings give no idea of this magnificent picture, only leaving an impression that the gown embroidered with eyes, ears, and serpents is the chief feature, but the original shows Elizabeth *the Queen*; and so impressive is the reality of her personality, that only after some time are the curious details of the dress noted; the wonderfully artistic effect of the chestnut amber satin scarf thrown across the figure, exactly carrying out the colour of the hair, and harmonizing the whole picture in the most masterly manner, is a study in art.

At the Tudor Exhibition was shown a pair of gloves, worked by Elizabeth, and presented with her portrait to the family, when

she heard the story of Edward Burton having died of joy at her accession, "he having been bitterly tormented by Queen Mary." This Edward was the son of Sir John Burton, Groom of the Stole to Henry VIII.; these have descended, with the picture, to the present owner, John Lingen Burton, Esq.

Lord de L'Isle and Dudley showed a lock of Sir Philip Sydney's hair, of a soft, light brown, and in excellent preservation, in this respect unlike some locks of hair which were shown at the Guelph Exhibition in a bad state from mildew, though barely a century old. To anyone owning relics of this kind, let me suggest the following hints for their care and preservation: Hair is particularly liable to mildew, and once a year should be taken out of the locket or frame, if showing any signs of it, and exposed to sunlight, or to a gentle warmth before a fire until thoroughly dry, then gently wiped with a silk handkerchief; the glass should not touch the hair, if it can be avoided.

The year 1888 brought to public notice the most interesting collection of Armada relics ever seen together, shown in many cases by the descendants of those who had taken part in this memorable defeat. Of the Raleigh heirlooms the best and most authentic portrait of Sir Walter belongs to the Elveys family, descendants of the eldest daughter of his grandson. His letter to his half-brother, Sir Humphrey Gilbert, the same as transcribed by Kingsley in *Westward Ho!* is now in the possession of Mr. Pomeroy Gilbert, fort major of Plymouth; but probably owing to Sir Walter's poverty and long imprisonment, but few relics of him exist compared to the many left by Sir Francis Drake, whose walking-stick, said to have been in his possession when he sailed round the world in the *Pelican*, was shown by Colonel Harold Malet, whose maternal grandmother was of the Drake family; his purse was exhibited by Francis Drake Pearce, Esq., and Dr. H. H. Drake showed an engraved portrait of him in his forty-third year, with the arms borne by him, and engraved on his seals—1 and 4, a wyvern gules (Drake, ancient), 2 and 3 (Drake, modern), as given by the Queen; but Sir Francis always bore the eagle displayed gules, his old family crest, and never assumed the one allowed to him by Elizabeth.

Sir Francis G. A. Fuller Eliott Drake, Bart., has a fine cocoanut-cup, mounted in silver gilt, given to his ancestor by Queen Elizabeth, also a silver-gilt standing cup and cover, given by the same. The cocoanut-cup has panels of silver gilt, with the royal arms, those of Sir Francis and the date of 1580, with pictures of Drake's ship and prizes. The foot is a dragon, and the cover is wrought with ships and sea monsters, surmounted by a portrait model of the *Pelican*.

The Rev. C. Hampton Weekes has an interesting heirloom, a flag taken from the Armada, and which has been ever since in the possession of the Hampton family, who believe it was given at the time of the defeat to their ancestor, John Hampton, chaplain to Lord Howard of Effingham. A fine portrait of the latter, Lord High Admiral of England, and in command of the English fleet in 1588, was exhibited at the Armada Exhibition by the co-heiresses of the late Winchcombe Henry Howard Hartley, of Bucklebury and Donnington, in Berkshire, which estate was granted to the Earl of Nottingham (Baron Howard of Effingham) by the Queen for his great services on this occasion. The picture and the estate have ever since descended in the same family.

The sword of Sir Francis Drake, presented to him by the town of Plymouth, and his picture, by G. Cornelius Jansen, were also shown by Sir Francis Eliott Drake; these and the drum which was carried in the *Pelican* (afterwards renamed the *Golden Hind*) are kept at Buckland Abbey.

A portrait of Sir Martin Frobisher, lent by Major Martin Frobisher, and a beautifully carved ivory bust of Sir John Hawkins, lent by his descendant, now living in New Zealand, almost complete the list of heirlooms yet remaining in our days of the group of Armada heroes.

A portrait of Sir George Penruddocke, Kt., of Ivy Church and Compton Place, Wilts, who was standard-bearer at the battle of St. Quentin, M.P. for Wilts and for Downton, and High Sheriff for his county, was shown by Charles Penruddocke, Esq.; and a jewel shown in the portrait, which was presented, in 1544, to Sir George and his wife by Queen Katharine Parr, was also shown, having passed through many perils. During the Civil Wars

it was thrown into a lake in front of the house, but recovered later; the chain, however, was lost.

A curious astronomical watch was also shown, formerly belonging to Sir George, and the cap-à-pie suit of armour belonging to the Earl of Pembroke, K.G., under whom he served at St. Quentin, was also lent to the Tudor Exhibition, of russet and gilt, with the arms of the Earl, the Garter, and other devices.



## Prelates of the Black Friars of England.

By REV. C. F. R. PALMER.



IN pursuing the present subject, the beaten track of the usual published authorities has been mainly abandoned for the fountain-sources of history. This course is the plainest and most concise means for confirming what has been already written, correcting mistakes, and adding matter which has hitherto escaped notice. For this purpose, the supreme evidences of the Public Record Office, the testamentary probates of Somerset House, and the MSS. of the British Museum, have been consulted, to which much has accrued from the Vatican Library and the Archives of the Master-General of the Dominican Order at Rome. A few printed works, some by English, but mostly by foreign, authors, have been used, inasmuch as full confidence can be reposed in them.

From the time of the establishment of the Order in England, in the year 1221, down to the death of Queen Mary, in 1558, a period of 337 years, a due proportion of English Black Friars, or Dominicans, was called to dignities within and without the pale of their own religious association, not only in their native land and Ireland, but also in distant countries, as the following particulars attest.

### CARDINALS.

F. ROBERT DE KILWARDBY. Belonged to an honourable family seated probably at

Kilwardby, now a part of Ashby-de-la-Zouch: armorial bearings, Arg. on a bend Gu. three escallops. Taught logic and philosophy at Oxford, and then, having joined the Order, succeeded there, in 1248, his celebrated masters, F. Robert Bacon and F. Richard Fishacre, in the Dominican chair of theology. *Provincial Prior*: elected, Sept., 1261, in the Provincial Chapter at Stamford; absolved from office, June, 1272, by the General Chapter of the Order at Florence, but speedily re-elected in the P. Chapter at Northampton. *Archbishop* of Canterbury: promoted by Gregory X. by bulls dated 11 Oct., 1272, at Orvieto; received the temporalities of the see, 12 Dec.; consecrated, 26 Feb., 1272-3, at Canterbury, by the Bishop of Bath, assisted by the Bishops of Winchester, Rochester, St. David's, Ely, Lichfield, Exeter, Lincoln, Norwich, Llandaff, Bangor, Worcester, and St. Asaph; received the pallium, 8 May, 1273, at Tenham, from the hands of the Bishops of Winchester and Exeter; enthroned in his cathedral, about 8 Sept. following. *Cardinal Bishop* of Porto (at the mouth of the Tiber) and St. Rufina; constitution dated, 3 Feb., 1277-8; promotion declared, 12 Mar. following, by Nicholas III. Died, 11 Sept., 1279, in the convent of his Order, Sta. Maria ad Gradus, commonly called Gradi, at Viterbo: buried in the Chapel of St. Dominic, in the Convent Church. His tomb removed in 1549, on the restoration of the Chapel; but on the wall was placed an inscription, afterwards effaced in renewing the altar:

VENERABILIS FR. ROBERTUS KILVARBIUS,  
ANGLUS, THEOLOGUS AC PHILOSOPHUS  
PRÆCLARUS, ARCHIEPUS CANTUARIENSIS,  
PRIMAS ANGLIÆ, CARDINALIS PORTUENSIS,  
ORDINIS PRÆDICATORUM, HIC SEPULTUS  
JACET, ANNO 1280 (*sic*).

Wrote nearly fifty treatises on Grammar, Logic, Philosophy, and Theology.

F. WILLIAM DE MACCLESFELD. Born of a good family, in Cheshire, belonged to the Convent of Chester, and taught in the Dominican school at Oxford. *Prior* of various Convents. In the G. Chapter assembled, 26 May, 1303, at Besançon, was *Definitor* for England, and ambassador of

Edward I. *Cardinal Priest* of the title of Sta. Sabina on the Aventine Hill: promoted, 18 Dec., 1303, by Benedict XI., but died at Canterbury on his homeward journey from the Chapter, and never heard of his elevation; buried with the Black Friars of London.

F. WALTER DE WINTERBOURNE. Born, it is said, at Salisbury, of a family of one of the fourteen places called Winterbourne in cos. Dorset and Wilts. *Confessor* of Edward I. from 1284 to 1304. *Cardinal Priest* of the title of Sta. Sabina: promoted, 21 Feb., 1303-4, by Benedict XI. From England, reached the Papal Court at Perugia, 28 Nov. following, and voted in the conclave, 5 June, 1305, when Clement V. was elected Pope: an octogenarian, died, 25 Sept., the same year, at Genoa; buried in the convent of his Order there, but soon transferred to the church of the Black Friars of London.

F. THOMAS DE JORTZ. Born in London, of a good family seated at Burton Jorz (or Burton Joyce) near Nottingham. Taught in Paris, London, and Oxford. *Prior* of Oxford, mentioned in 1294 till 1297. *Provincial Prior*: elected, in 1297, in the P. Chapter at Oxford; absolved from office, by the G. Chapter, May, 1303, at Besançon, but speedily reinstated; was at the G. Chapter, May, 1304, at Toulouse, and about that time quitted office. *Cardinal Priest* of the title of S. Sabina: promoted, 15 Dec., 1305, by Clement V. An octogenarian, died at Grenoble, 13 Dec., 1310: buried, next year, in the choir of the Dominican Church of Oxford.

#### ARCHBISHOPS.

F. HENRY. *Provincial Prior*, after 1235. *Archbishop* of Armagh: promoted, in 1245, by Innocent IV., on the supposed cessation of Albert of Cologne, occupant of the See; consecrated probably at Rome: translated, in 1246, and given archiepiscopal jurisdiction over Prussia, Livonia, and Esthonia. Died, 1 July, 1254.

F. WILLIAM DE FRENEY or FRESNEY. A missionary in the Holy Land, Armenia, and Arabia. *Archbishop* of Rages (Edessa in Mesopotamia): consecrated, in 1263, at Orvieto, by Urban IV., who, 1 Aug. follow-



ing, directed the Patriarch of Antioch to give him an episcopal title in Mid-Arabia or Armenia. Was usually called William of Edessa. His return into the East stopped probably by the fresh outbreak of Mahometan oppression: spent the rest of his days as a suffragan in England. Made Dean of Wimborne, co. Dorset, 12 Feb., 1264-5, by Henry III., but resigned, in Sept. following, and dwelt at Havering, co. Essex, and from Easter, 1274, at Cringleford, near Norwich. Buried among the Black Friars of Rhyddlan: epitaph,

✠ . . . PVR : LALME : FRERE : WILLAME :  
FRENEY : ERCHEVESHE : DE : RAGES.

F. JOHN DE DERLINGTON. Of the family which took its surname from the town, co. Durham. Studied and laureated as S. Th. Mag. at the Convent of St. Jacques, Paris. *Prior* of Holborn, London, in 1256 and 1262. *Confessor* and Counsellor of Henry III. and Edward I. from 1256 to 1284. Appointed, in 1276, by Innocent V., *Collector* of the Tenth granted, in 1274, by the Œcumenical Council of Lyons, for the recovery of the Holy Land. *Archbishop* of Dublin: promoted, in 1279, by Nicholas III.: took the oath of fealty to the king 27 Apr., and next day, had the temporalities restored: consecrated, 27 Aug., at Waltham Abbey, by the Archbishop of Canterbury, assisted by the Bishops of Winchester, Bath and Wells, and Norwich. Died in London 29 Mar., 1284: buried in the choir of the Black Friars there.

F. WILLIAM DE HOTHAM. Studied at Merton College, Oxford: joined the Dominican Order. Laureated as D.D., 9 Dec., 1280, at Paris. *Provincial Prior*: elected in the P. Chapter of 1282; absolved, May, 1287, by the G. Chapter, at Bordeaux: elected again in the P. Chapter, 8 Sept., 1290, at Oxford. For many years a royal counsellor. *Archbishop* of Dublin: promoted, 24 Apr., 1296, by Boniface VIII.: temporalities restored, 23 Nov. following: consecrated, in the autumn of 1297, at Ghent, by Anthony Beck, Bishop of Durham. In returning from an embassy to the Pope, died at Dijon, in Burgundy, 27 Aug., 1298, in the Dominican Convent, where his bowels were deposited, whilst the embalmed body was buried in the Church of the Black Friars, London.

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F. WALTER DE JORTZ. Brother of Cardinal Thomas de Jortz. Taught in the Dominican school at Oxford. *Archbishop* of Armagh: promoted, in 1306, by Clement V.; consecrated at the Papal Court by Niccola Albertini, Cardinal-Bishop of Ostia; received the pallium at the hands of Landolfo Brancacio, Cardinal-Deacon of S. Angelo: had letters of recommendation from the Pope to Edward II., dated 6 Aug., 1307, at Poitiers: renounced those clauses of the bull of provision which were deemed to be prejudicial to the rights of the Crown, 29 Sept., at Lenton Abbey, and 30 Sept. had restitution of the temporalities, on paying the fine of £100. Summoned by the Pope, 4 Apr., 1310, to the Œcumenical Council, which met, 16 Aug., 1311, at Vienne, in France, where, on or before 16 Nov. following, he made the act of resignation of his See into the hands of Giacomo Colonna, Cardinal-Deacon of Sta. Maria in Via Lata.

F. ROLAND DE JORTZ. Brother of the preceding. *Archbishop* of Armagh: promoted, 15 Sept., 1311, by Clement V. Consecrated at the Papal Court, Vienne, by Berengarius, Bishop of Tusculum (Frascati). Had letters of recommendation from the Pope to Edward II. dated 13 Nov.; temporalities restored, 15 Sept., 1312; resigned, 20 Mar., 1321. Suffragan of Canterbury, 1323; of York, 1332.

F. JOHN BATERLEY, or BARLEY, D.D., *Archbishop* of Tuam. His election confirmed, in 1427, by Martin V. Suffragan of Sarum. Died about 1437, in the Premonstratensian Abbey of Tuam, and buried there on the north gospel side of the high altar.

(To be continued.)



## A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(Continued from p. 32, vol. xxv.)

### COUNTY OF NORFOLK (continued).

1. Hempnell.
2. Tibhenham.
3. Hempnall.
4. Eaton.
5. Newtonflotman.
6. Intewood.

G

COUNTY OF NORFOLK (*continued*).

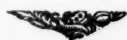
7. Flordon.
8. Lytle Melton.
9. Wrenyngham.
10. Hegham next Norwyche.
11. Melton Magna Saint Mary's.
12. Erleham.
13. Melton Magna All Souls (?).
14. Hetheld.
15. Lakenham.
16. Swerdeston.
17. Ongellforth.
18. Keswyke.
19. Colney.
20. Estcharlton.
21. Brakenasche.
22. Ketryngham.
23. Dunston.
24. Bunwell.
25. Hardewyke.
26. Tybenham.
27. Shelton.
28. Stratton Mary.
29. Carleton Rode.
30. Wackton Saynt Marye.
31. Tasburgh.
32. Mowlton Parva.
33. Fornecett St. Marie.
34. Fyndenhalle.
35. Fornsett Petri.
36. Hapton.
37. Stratton Seint Mihelle.
38. Moltone Magna.
39. Aslacton.
40. Saynt Martins in Coslanye in Norwich.
- 40A. ....
41. Aischewelthorp.
42. Therston.
43. Wakton All Seyntes.
44. —ornyngthorp.
45. Hethersette.
46. —lyngham.
47. ....
48. Kyrkby Mary.
49. Saxlyngham Nethergate.
50. Frammyngham Erle.
51. ....
52. Kyrkby Andriæ.
53. Roklond.
54. Porlonde Magna.
55. Shottesham Omnium Sanctorum.
56. Trowsse.
57. Shottisham Seynt Martyn.
58. Bixley.
59. Shottisham Seynt Mary.
60. Caster St. Edmund.
61. Suplyngham Thorpe.
- 61A. Stoke Sanctæ Crucis.
62. Yelverton.
63. Amryngton.
64. Frammyngham Pygatt.
65. ....
66. Cacolneston.
- 66A. Denton.
67. Starston.
68. Ersham.

COUNTY OF NORFOLK (*continued*).

69. Pulhame Magdalen.
  70. Brockdysche.
  71. Reddenhall.
  72. ....
  73. Pulham Mary.
  74. Rusale.
  75. Byllingford *alias* Plyston.
  76. Thorpp Abbatis.
  77. Thrylbyr.
  78. Filbie.
  79. Runham.
  80. Caster Trinite.
  81. Stokesbye.
  82. Mawteby.
  83. Ormesbye Sancte Mihelles.
  84. Caster Sancti Edmundi.
  85. Ornesby Margarete.
  86. Worstede.
  87. North Walsham.
  88. Paston.
  89. Westwykk.
  90. Tunsted.
  91. Sloly (?).
  92. Beeston Laurens.
  93. Bradfold.
  94. Dylham.
  95. Skornston.
  96. Smaleborrowe.
  97. Croftwykk.
  98. Carton.
  99. Henyby.
  100. Swafeld.
  101. Rydlynton.
  102. Neetisherde.
  103. Bacton.
  104. Wytton by Bromolle.
  105. Irstede.
  106. Hornyng.
  107. Hoveton Sancti Johannis.
  108. Asshemyngham.
  109. Edyngthorpe.
  110. Hoveton Sancti Petri.
  111. Fremyngham.
  112. Owby.
  113. Thirn.
  114. —st Somerton.
  115. Burgh Maria.
  116. Martham.
  117. Reppes.
  118. Hemesbye.
  119. Rollsbye.
  120. Byllockeby.
  121. Burghe Margaret.
  122. Jeheserton.
  123. Clippisby.
  124. Saynct Laurence in Norwich.
  125. ....
  126. The Crosse in Norwich.
  127. Seint Edmundes in Norwich.
  128. Sent Swithins.
  129. Sant Marie in Norwich.
  130. Saynt Jamys in Norwich.
  131. Saynt Symond and Jude.
  132. Saynt Botolffe in Norwich.
- (*Aug., Off. Misch. Bks., vol. 502.*)

COUNTY OF NORFOLK (*continued*).

1. Burnham Thorpe.
2. Burnham Overy.
3. Waterden.
4. Burnham Ulpe.
5. Burnham Westgatt.
6. Burnham Sutton.
7. Sowthcreke.
8. Northecreeke.
9. Dysse.
10. Shimpling.
11. Shelfanger.
12. Raydon.
13. Tynetsale Sanctæ Margaretæ.
14. Gyssyng.
15. Breasingham.
16. Felton.
17. Byrston.
18. Osmondston.
19. Dekylborough.
20. Ferfield.
21. Wynfarthyng.
22. Tyvettsale Sanctæ Mariæ.
23. Westoftes.
24. Wylton.
25. Styrston.
26. Stanforth.
27. Wetyng All Sayntes.
28. Colneston.
29. Methwold.
30. Saynt Nycholas in Feltwell.
31. Ikbrugh.
32. Saynt Mary in Feltwell.
33. Cranewyse.
34. Northwold.
35. Wetyng Mary.
36. Mondford.
37. Croxton (?).
38. Croxton.
39. Hockwolde.
40. Banham.
41. Kemyngdale.
42. Blowe Norton.
43. Estharlyng.
44. Northaptham.

(*To be continued.*)

## Publications and Proceedings of Archæological Societies.

### PUBLICATIONS.

The twenty-fifth volume of the excellent small 4to. issues of the Proceedings of the SOCIETY OF ANTIQUARIES OF SCOTLAND lies on our table, forming a most valuable antiquarian book of 529 pages. The first article deals with the Scottish coats of arms, emblazoned in the Armorial de Gelre, with three facsimile plates in colour, by Mr. A. H. Dunbar.—Dr. Anderson, the indefatigable and learned secretary, and keeper of the museum, describes the excavations of two cairns on the estate of Aberlour, Banffshire ;

Mr. George Hamilton does the same for two other cairns in Kirkcudbright, which yielded some interesting urns (illustrated) ; and Mr. John G. Wining notices a cist containing an urn (illustrated) found near Eckford.—Mr. Gilbert Gondié deals with a variety of forgotten incidents and personages in the local history of Scotland.—Dr. Munro has an exhaustive illustrated paper on those curious wooden objects found in peat-bogs in various parts of Europe, supposed to be otter or beaver traps, a subject on which he wrote an interesting paper in the *Antiquary* of last year.—Ecclesiologists will be delighted with a remarkable, good, and thoroughly illustrated article, by Mr. Archibald Macpherson, on the "Sacrament Houses of Scotland" ; our readers will recollect the drawing and account we gave of the one at St. Salvador's, St. Andrews, in the October issue of the *Antiquary* for 1891.—Mr. David Christison describes the excavation of the fort "Suidhe Chennaidh," Loch Awe, with a plan.—Mr. G. Muirhead contributes notices of some remarkable bronze ornaments, and a thin bifid blade of bronze (all illustrated), from the Braes of Gight, Aberdeenshire.—Mr. Peter Miller writes on "John Knox and his Manse," and Sir Daniel Wilson on "John Knox's House, Netherbow, Edinburgh," whilst Mr. C. J. Guthrie's paper is entitled, "Is John Knox's House entitled to the Name ?"—Four silver Communion cups belonging to the Scottish congregation at Campvere, in the Netherlands, are described and illustrated by Mr. Alexander J. S. Brook ; the same gentleman also contributes a specially interesting article on the Silver Bell of Lanark, a horse-racing trophy of the seventeenth century, together with some references to the early habit of horse-racing in Scotland.—A Norwegian conveyance of land, of the year 1537, is transcribed with annotations by G. S. Gilbert Gondié.—Dr. Norman Macpherson gives the whereabouts of two seventeenth-century Communion cups that the parish of Monifieth sold, to their shame, to the Earl of Panmure, and which have since repeatedly changed hands.—Dr. Christison has an admirable and fully illustrated paper on the forts, camps and motes of Dumfriesshire, with a detailed description of those in Upper Annandale, and an introduction to the study of Scottish motes.—Mr. H. F. Morland Simpson has an exhaustive (illustrated) account of the Southesk and other Rune Prime-staves or Scandinavian wooden calendars.—Mr. Frederick R. Coles contributes the first part of a communication on "The Motes, Forts, and Doons of the Stewartry of Kirkcudbright."—Mr. J. Balfour Paul, Lyon King-of-Arms, supplies notes on a set of shuffle-bound counters, *circa* 1640, which bear portraits of kings and heraldic devices, and also on a silver badge of the Conservator of Scottish Privileges in the Netherlands.—Professor Duns writes on certain foreign amulets.—An interesting notice of a Celtic cross-shaft (illustrated) in Rothsay churchyard is contributed by Rev. J. King Hewison.—Mr. J. Romilly Allen reports on the sculptured stones older than A.D. 1100, with symbols and Celtic ornament, in the district of Scotland north of the river Dee.—Mr. Malcolm M'Neill writes a brief notice of excavations in a burial-ground of the Viking time at Oronsay.—Mr. Hugh W. Young contributes notes on the ramparts of Burghead, as revealed by recent ex-

cavations. — Mr. A. Hutcheson sends a detailed account of the discovery and examination of a burial cairn of the Bronze Age in the parish of Inverkeilor, Forfarshire, with illustrations of some good urns and a bronze dagger blade. — Mr. A. J. S. Brook describes a pair of thumbikins, the property of Mr. T. M. Crawford, with illustrated notes relative to the application of this torture in Scotland. — The excavations in the south fort, island of Luing, Argyleshire, are described, with plate and illustrations, by Dr. Allan Macnaughton. — Mr. G. F. Black, assistant keeper of the museum, reports on the archæological examination of the Culbin Sands, Elginshire, which has resulted in a considerable find of stone and bronze implements. — This singularly varied and valuable volume concludes with a thorough index.

No. 35 of the fifth series of *ARCHÆOLOGIA CAMBRENSIS* has for frontispiece a good likeness of the fine-bearded features of the late Professor Freeman, and concludes with a full-length sketch of the Professor as a tail-piece, which was drawn by Mr. Worthington Smith during the Abergavenny meeting of the Cambrian Archæological Association in 1876. The artist has succeeded in catching the historian's characteristic attitude when delivering one of his lucid addresses on Gothic architecture. — Archdeacon Thomas, F.S.A., writes on the manuscript Welsh version of the Pastoral Epistles and other documents by Bishop Richard Davies, which came to light in connection with the Ecclesiastical Art Exhibition during last year's Church Congress at Rhyl. — "Sir Rhys ap Thomas: a Study in Family History and Tudor Politics," by the late Mr. David Jones, is concluded from the last number. — We are glad to find a continuation by Mr. Stephen W. Williams, F.S.A., of his papers on the "Monumental Effigies of Wales," with carefully drawn plates; those in this number are the four effigies in the church of Northup, and the mutilated but graceful effigy of a thirteenth-century priest in the church of Holywell. — This number also contains several useful reviews of recent archæological works, and an admirable variety of brief chronicles of important finds and miscellanea. — A plate is given of various antiquities from the best circles at Plas-Bach, Anglesey. Another plate illustrates the remarkable Ogam stone just found by Mr. A. G. Langdon at Lewannick, Cornwall, to which attention is drawn in the monthly notes of this issue of the *Antiquary*.

The WILLIAM SALT ARCHÆOLOGICAL SOCIETY have just issued the twelfth volume of their admirable Collections for a History of Staffordshire. In this volume are comprised 412 pages of most useful and original material. The subscribers are once again immensely indebted to the exceptional labours and ability of their hon. sec., Major General the Hon. G. Wrottesley. The extracts from the Plea Rolls, translated from the originals in the Public Record Office by General Wrottesley, cover the period from 16 to 33 Edward III. The same pen has abstracted from the originals the Pedes Finium or Fines of Mixed Counties, which include manors and tenements in Staffordshire temp. Henry VII., Henry VIII., Edward VI., and Philip and Mary. The Pedes Finium of Staffordshire for the first year of Elizabeth are abstracted by Mr. W. Boyd,

and revised by the hon. sec. Nor is General Wrottesley's work for the county confined to the Record Office, for he gives us a hundred pages of "The Chetwynd Chartulary, printed from the original MS. at Ingestre, together with introduction and notes of his own supplying. This chartulary was compiled in 1690 by Walter Chetwynd, of Ingestre, a well-known antiquary of his day. The Hon. and Rev. Canon Bridgeman contributes a supplement to his previously printed history of the manor and parish of Blymhill. The indexes are, as usual, exceptionally full; but we never understand why they should be separately paged.

The fifteenth annual report of the SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS forms a pamphlet of sixty pages, which is not only useful to subscribers as evidence of the real work being done by the association, but has also some value of its own as a permanent record. The opening sections of the report that treat generally of the question of restoration and historic destruction are admirable; we must find room for one paragraph: "But at St. Albans the continued ruin of the abbey or cathedral church as an artistic monument is a most signal outrage on the art of England that has in our time been perpetrated. The destructive restoration of the western doorways is a loss of architectural incident and history that cannot be replaced, and cannot by the great majority be even understood. The work was, more than any other doorways in the kingdom, a display of architectural development and growth. It seemed to move and change its form before our eyes. The workmen seemed to be invisibly engaged upon it as we scrutinized and gazed, their spirit was so manifest and palpable. And this has gone, to make room for a base achievement of the dullest kind, a sort of paradise for fools."

The churches, etc., specially commented on in the report are as follows:

*Barrington Church, Cambs.*, is under repair, and the society are fully satisfied with the way in which the work is being done.

*Bishop's Sutton Church, Hants.*, which is a most beautiful and valuable Norman building, is threatened by a big restoration scheme. The committee has made a careful report to the custodians of the building, showing how the fabric ought to be treated, but the report has not even been acknowledged.

*Bourne Railway Station, Lincolnshire*, is a fine old gabled brick building known as "The Old Red Hall," which has been used as a station ever since the line was opened; a good plate of it forms a frontispiece to the report. It was doomed last year to destruction by the railway company, but, thanks to the strenuous and wise opposition of this society, the building has not only been spared, but £400 spent on putting it into repair.

*Helfringham Church, Lincolnshire*. — The nave roof had been considered by Mr. Mickelthwaite, F.S.A., as past repair. The parishioners desired to treat the chancel roof, a good fifteenth-century one, in the same way. The architect and this society protested against it, but the restoration committee insisted, so the architect very properly withdrew. Unfortunately another F.S.A. was found to do the unnecessary new work, Mr. Hodgson Fowler.

*Lauderdale House, Highgate Hill*, was about to



be pulled down by the London County Council, but the society were successful in their efforts to secure its preservation.

*Iwer Church, Bucks.*, was about to have an organ-chamber inserted by Mr. J. Oldrid Scott, which involved the destruction of much Saxon work, but happily the protest and opinion of this society prevailed, and the organ has been placed at the east end of the south aisle without destroying anything.

*Lichfield Cathedral.*—The new scheme for its further "restoration" has been protested against, and is being closely watched.

*Lincoln Cathedral, Rochester Cathedral, St. Helen's Bishopsgate, Westminster Abbey, and Gray's Inn* are also brought under notice.

*Merevale Church, Warwickshire*, a remarkable old building, originally a portion of the Cistercian abbey of Merevale, is this year being repaired. The architect, Mr. Bickerdike, invoked the help of this society, and the repairs are being executed in a most satisfactory manner.

*Monk's Tith Barn at Boroughby, Peterborough.*—There used to be two noble examples of the great mediæval tithe barns belonging to Peterborough. One was destroyed to make room for a railway station, and the other, at Boroughby, was also destroyed in May, 1892, for the sake of its materials and for the ground on which it stood. It was built in 1307, had a total length of 144 feet, with a width of 32 feet, and was beautifully constructed of oak. The society's efforts to save it were in vain. The report gives a view of it when perfect, and another when in course of demolition.

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The fourth number of the third volume of the Journal of the GYPSY LORE SOCIETY brings the work of the society, we regret to say, to a conclusion. The opening paper is by Mr. Charles Godfrey Leland (president), and is entitled "What we have Done," wherein the work accomplished by the society during the three years of its existence is ably summarized. The actual results to European scholarship of this journal are by no means inconsiderable. "Casting aside the dramatic and romantic and unearthly associations of the gypsy, we have the prosaic fact that an Oriental race has existed on the roads in Asia since prehistoric times; that its language is a vast conglomerate of linguistic monuments and curiosities; that this race has wandered all over the world, carrying, as Mr. Groome has suggested, folk-lore everywhere, as birds carry seed; and finally, as Mr. MacRitchie has ingeniously shown, that it has entered in all kinds of backstair-ways into history, literature, tradition, and even religion. . . . Many writers of great ability have in our pages shown in many ways the great influence of the Romany on civilization, and his value as a factor in folk-lore—a fact as yet quite ignored by the vast mass of general readers, who, while sweetly admitting that gypsies are 'so interesting' or 'so funny,' know simply nothing whatever of their importance in ethnology and *Culturgeschichte*." Mr. Leland also justly remarks that among the contributions to the journal there has been one of so extraordinary a nature that it would suffice of itself to justify the existence of the society. He refers to the establishment that the old talk of the Irish tinker is no mere jargon,

but an actual Celtic tongue of great age and remarkable peculiarities, termed the Shelta. "It appears to have been an artificial, secret, and Ogham tongue, used by the bards, and transferred by them, in all probability, to the bronze-workers and jewellers—a learned and important body—from whom it descended to the tinkers. "It is, I believe, the only discovery of an unknown tongue ever made in Great Britain, and it is due to the *Gypsy Lore Journal* that this was distinctly proved and cleared up by Messrs. Sampson and Meyer." The other articles in this number are "Tales in a Tent," by John Sampson; "The Worship of Mountains among the Gypsies," by Dr. Heinrich von Wlislocki; "Bulwer Lytton as a Romany Rye," by Francis Hindes Groome; "Gypsy Soldiers," by David MacRitchie; "The Gypsies in Belgium," by Professor Henri van Elven; and "In Exitu ex Egypto," by the Editor. The chief credit of bringing together the highly interesting matter which the three volumes of this journal contain is due to the diligent perseverance and literary acumen of Mr. David MacRitchie. In future the journal of the Folk-Lore Society will receive special contributions relative to gypsies. Those who possess copies of the now completed volumes of the Gypsy Lore Society may consider themselves fortunate, as only 150 copies of each issue were printed.

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The sixth number of the journal of the CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY continues to bear witness to the industry of the society in producing a monthly issue. In addition to the three separately paged local histories that come out with each number, there is an article, entitled "The Irish Bath," by Mr. H. F. Berry, in which are given some interesting notices of Mallow Spa, 1724-1806. Mr. John O'Mahony, hon. sec., concludes his account of "Morty Oge O'Sullivan, Captain of the Wild Geese." Wild Geese was the name given to the young men who last century were secretly enlisted and conveyed to France. The proceedings of the society, and some useful Notes and Queries complete the part.

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The EX LIBRIS JOURNAL continues to flourish. The July number opens with an article by Mr. Walter Hamilton on "Some French Ecclesiastical Ex Libris," with numerous plates. Mr. Lawrence Hutton continues his account of "Some American Book-Plates." An interesting reproduction of a "tale-telling" Ex Libris is that of the Chevalier de Fleurien, a scientific French naval officer of last century. Mr. Carlton Stitt gives a supplementary list of modern-dated book-plates. The editor pays the *Antiquary* the compliment of reproducing (by leave) Dr. Hector Pomer's unique and very early book-plate from our June number. The small-print notes and correspondence show what a widespread interest book-plates still arouse, and how many interesting collateral issues are involved in this pursuit. We are sorry to have to notice a grave editorial blunder. This number is decidedly lowered by the admission on page 63 of a would-be antiquarian advertisement that bristles with childish anachronisms. Such rubbish should be relegated to the covers. It is most vexatious to have to bind it up.

The second part of the Transactions of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY for the current year, just issued to members, contains 150 pages. The following are the most important papers: "Ludlow Churchwardens' Accounts," by Llewellyn Jones; the second chapter of the "History of Selattyn," by the Hon. Mrs. Bulkeley-Owen; "Richard Gardiner's Profitable Instructions, 1603," edited by Dr. Calvert; "The Shropshire Lay Subsidy Toll of 1327, Hundred of Munslow," with notes by Miss Anden; and "Pre-Historic Shropshire," by R. Lloyd Kenyon. This last paper contains notices of most of the prehistoric "finds" in Shropshire, including the canoe now at Ellesmere, and a number of stone and bronze implements.—[Communicated.]

#### PROCEEDINGS.

The members of the SOCIETY FOR PRESERVING MEMORIALS OF THE DEAD visited Bishop's Stortford and district on June 21 and 22, when the tenth annual meeting was held. On the first day Little Hadham Church was visited, when the members were met by Rev. J. M. Bury, the rector, who read a brief paper. The church was built during the thirteenth and fourteenth centuries by members of the De Band family, who held Hadham Manor from Henry III. to Henry VIII. The principal memorials of the dead were, according to Salmon, five stones of the De Bands, of which one brass remains in the nave, one stone, without its brass at the south door of the chancel, another without the brass, broken, removed to the tower, a part of another in the floor under the transept arch, and the fifth was possibly one of those they would see in the tower. There was in the nave a brass of a monk, history unknown. When the partial restoration of the chancel took place in 1883, it was necessary to move the monumental slab of Lord Capel a few feet, or it would have been for ever hidden by the altar and foot place. It now lays over the Capel vault, on the south side of the chancel, within the altar rails, and the slab to Lord Tewkesbury was on the north side. After a brief reference to the history of Lord Capel, a devoted Royalist, and one of the defenders of Colchester in the siege of 1648, who, after he yielded to Fairfax, was imprisoned, ultimately being led to the scaffold and executed in March, 1649, the rector said on the occasion of the restoration of the church the Capel vault was opened, and Lord Essex went down into it. At the time the following account was made by Mr. Betts: "The box containing Lord Capel's heart was not found, although it was handed down by tradition that it was deposited in the vault in a silver box. Lord Essex has a brass plate in his possession which records that the silver box containing Lord Capel's heart was brought to Cassiobury in 1809 by George, Earl of Essex, from the Hadham vault, where it had been placed by the first Lord Essex (Lord Capel's eldest son), to whom it had been given by Charles II. on his restoration. 'Where my uncle deposited it,' says Lord Essex, 'I know not, as I find no record of it.'"—At Braughing Church the vicar (the Rev. P. G. Ward) read a paper on the memorials contained therein. The most ancient monument in the church is over the chancel door, and consists of a fine bust of the time of Queen Elizabeth. It was erected to

Augustine, son of Simeon Steward, of Lakenheath, in Suffolk, in the year 1597. On the north side of the chancel is a fine monument in memory of two brothers of Simeon, John and Charles, their recumbent figures still lying on their sides as they were placed about 260 years ago.—At Standon Church, the vicar (Rev. R. B. Little) said the most interesting memorial is the church itself, with its unusually raised east end; another peculiarity is the detached tower situated to the south of the chancel. He then noticed Sir Ralph Sadleir's tomb, and, in connection with this, said he had found at the vicarage a box containing an anonymous letter from a lady with a piece of sculpture enclosed. The letter was as follows: "This foot was thoughtlessly removed from Sir Thomas Sadleir's tomb in Standon Church some time ago. It is now returned to the incumbent with the request that he will kindly have it replaced. Two and sixpence is enclosed to cover any small expense. 1st Feb., 1872." Mr. Little then dealt with memorials to Alderman Field, a stone coffin supposed to be that of Gilbert de Clare, and an old memorial to John de Standon, whose history was mixed up with a good deal of tradition.—At Much Hadham the historical portions of the ancient palace of the Bishops of London were inspected.—On the return to Bishop's Stortford, an exhibition of Hertfordshire brasses in the High School was visited, and a paper on the same read by Mr. William Frampton Andrews, who pointed out that the county was very rich in brasses, while many of the churches contained memorials of much interest to collectors of brasses. The president having thanked Mr. Andrews, the party next proceeded to St. Michael's Church, the supposed burial-place of Edith the Fair. Mr. J. L. Glasscock, jun., read a paper on the memorials, stating that they had nothing of very great artistic merit or any historical monuments. They were simply records of gentlemen and gentlewomen who had lived in or been connected with the town. They had no early brasses or memorials. If any existed, they were probably removed at the Commonwealth period. Mr. Glasscock then alluded to the memorials of Thomas Edgcumb, 1614; Charles Denny, 1635; Lady Margaret Denny, 1648; Anthony Denny, 1662; the Maplesden Family, 1684; Rowland Hill, 1693; the Brome Family, the Sandford Family, and Sir George Duckett, Bart., who made the Stort navigable to this town.—On June 22 the church of Sawbridgeworth was first visited, where Rev. H. A. Lipscomb, the vicar, read a paper on the memorials in the church, viz., those of the Seventhopes, dating from 1415 to 1679, the Joselins from 1470 to 1881, Sir Walter Mildway, 1585, and Sir Wm. Hewitt, 1637. Much interest was displayed in the monuments and brasses, especially those in the north aisle, and considerable time was spent there.—The church of Hatfield Broad Oak, came next, the memorials being explained by the vicar, Rev. F. W. Galpin. Special interest was taken in the now somewhat dilapidated monument of Robert de Vere, third Earl of Oxford, which is now in the choir of the church, and is an interesting and skilful specimen of late thirteenth or early fourteenth century work, the date being 1221. The other monuments to be found here comprise those of the Barrington family, 1681-1788; the Selwin family, 1768-1869; a brass tablet of

benefactions of John Gobert, 1623; John Hawkins, 1680; Philip Scarth and wife, 1695-1704; Thomas Botcher, Fellow of Trinity College, Cambridge, 1708; Lady Ibbetson (tablet by Flaxman), 1816; Jeffery Stanes, 1731; Richard Chamberlayne, 1758; and Staires Chamberlayne, 1782.—Before leaving here, Mr. Garnett took the opportunity of publicly returning to the Rev. F. B. Shepherd, of Margaret Roding, a brass of John Borrell, who held the office of Sergeant-at-Arms to Henry VIII., which had been missing from Broxbourne Church for many years, and had been discovered at Mr. Shepherd's place.—In the evening, on the return to Bishop's Stortford, the Rev. T. Debary read a paper on "Edith the Fair," who was closely connected with King Harold. Some difference of opinion exists as to whether her burial-place is at Waltham or Bishop's Stortford. Mr. Debary, after remarking upon the interest which the name of Harold awakened, gave the result of his visit to the Record Office and the inspection of the Domesday Book, and said that Edith certainly seemed to have deserved to be described as "Edith the Fair." He alluded to "Edith the swan neck," and asked, if either of the Ediths was buried at Stortford, which was it likely to be? The grave or vault of Dr. Roberts, in St. Michael's Church, Bishop's Stortford, was supposed to indicate the spot where Edith was buried. There was a vault in the vicinity, and granting it to be an early Saxon or Norman vault, the question was whose were the bodies in it, for it was thought to contain the skeleton of a big man and two females.

The fifteenth annual meeting of the SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS was held on June 28, in the old hall of Barnard's Inn, Holborn, his honour Judge Lushington presiding. The report, to which we refer more especially in another column, drew attention to the work of restoration which is universally carried out to the destruction of the old forms of architecture so much admired by those people who are imbued with a reverent spirit for the beauties of Gothic architecture. Dealing with buildings in London, the report stated that the society was instrumental in persuading the London County Council not to pull down Lauderdale House in Waterlow Park. This is a fine timber house of the time of Charles II., and the London County Council have decided to spend £2,000 on it. In spite of the remonstrances of the society, the work of restoring St. Helen's Church, Bishopsgate, is to be carried out at a cost of £11,000, which, in the view of the members of the society, will result in a mischievous restoration of a relic of London which escaped the fire of 1666. In Gray's Inn, restoration in its modern application has been going on apace. A large hall has been erected there quite in the modern style of architecture.

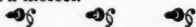
A two days' meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on June 22 and 23 on the line of the Roman Vallum. On the 22nd the members assembled at Corbridge Railway Station, where carriages were in waiting to convey them to Downhill, the starting-place for the journey along the Vallum. The first stop was at Corbridge Church, a most in-

teresting structure, whose peculiarities were pointed out by Mr. Gibson; they then continued their journey to Halton Castle, where they were most courteously received by Captain White, the tenant. The tower is fully described by Mr. Buston in the *Archæologia Eliana*. The Vallum was shortly after reached, and the important and puzzling works at Downhill examined. Thence the course of the Vallum was followed westward to Postgate, where a short stop was made to inspect the small camp on the south side of, and resting on, the Vallum, the only example on the whole line. On arriving at Chollerford, the abutment of the Roman bridge was examined, where Mr. Holmes explained what he thought was the mode of its construction. The camp of Chesters (*Cilurnum*) was the next and last point visited. Here the space of ground between the *finis* and *prætorium* has been cleared, and shows streets with chancel stones and a series of hypocausted chambers.—On June 23 the members drove to the line of the Vallum at Tower Tye. Considerable time was spent at Tepper Moor, where both the ditches of Wall and Vallum are cut through the solid basalt. The theory of one member, who was of opinion that the works of the Vallum were simply to defend a road which went along the south benn, between the marginal mound and the south 'earth-work, was rather rudely shaken here, as the solid blocks of basalt which were taken out of the ditch are lying exactly where Roman hands left them, higgledy-piggledy, on the space over which such road went. Not only does the marginal mound occur where the ground is sloping to the south, but when it is virtually level, and even sloping to the north. At one point, for a short distance from Canon Farm, eastwards, there appears to be a marginal mound on the north side of the fosse of the Vallum. In the wall by the side of the road Mr. Haverfield has discovered a new centurial stone, reading: COHI | CANTAB. The drive was then resumed to Beggar Bog, and thence on foot to Hurssteads. With regret, members noted that the action of the weather was doing considerable damage to the remains of this station. The late Mr. Clayton, in his lifetime, caused any needful repairs to the Wall on his property to be made every spring, he bearing in mind that "a stitch in time saves nine." Nothing has been done since his death, and the consequence is that serious breaches have been made in both wall and stations, notably at Housesteads, where a portion of the wall of the west guard chambers of the north gateway is down, and also a portion of the east end of the same gateway on the outside, while there are three great gaps in the outside of the wall where it crosses the valley of the Knag Burn. A considerable portion of the west wall of the Housesteads Mile Castle is also down.

The usual monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-ON-TYNE was held on June 29, the Rev. W. Greenwell, F.S.A., vice-president, in the chair.—The secretary (Mr. Blair, F.S.A.) exhibited the rubbings of the inscriptions on the four bells in the tower of the church of Spofforth. He also exhibited a squeeze of the inscription in decorated capitals on a bell at Whorlton, in Cleveland, made by Mr. Hodges:

SANCTA ✠ MARIA ORA PRO NOBIS.

The cross is similar to that on St. Helen Auckland bell (*Proc.* iv. 24).—Letters were read by the secretary from Mr. Robert Mowat and Mr. Whitley Stokes relating to the inscription to Apollo on the patera discovered on the Herdsand, South Shields.—An interesting note was read from Mr. Haverfield, F.S.A., on the recent discovery at Wallsend of fragments of an inscription to Mercury.—The Rev. Walker Featherstonhaugh, Rector of Edmundbyers, then read a summary of a most interesting and valuable paper on the stycas, a small coin of mixed metal peculiar to the ancient kingdom of Northumbria. He was of opinion that these little coins were made by melting Roman coins, of which great numbers would at that time doubtless be found in England, and this accounted for the varying quality of the metal employed, some being almost pure silver; and as no two coins have ever been found exactly alike, he thought that wooden dies were made use of, a fresh pair being used for every coin.—The chairman said that Mr. Featherstonhaugh was probably right respecting the material of the stycas, as in the fourth century the *denarii* were made of very debased silver, similar to that used in the stycas. In other parts of England other little coins, commonly known as *scaetas* or shots ("To pay one's shot") were found, though the devices on these were entirely different from those on the stycas. In reply to the query, What is the meaning of the word "stycas"? Dr. Embleton said that it was probably from the German or Swedish, as in German the word *stück*, in Danish *stykke*, and in Swedish *stycke*, mean a piece, fragment, morsel, etc., and this well applied to the coin in question as it is but a morsel.



On June 23 the first excursion of the year of the WORCESTER DIOCESAN ARCHITECTURAL SOCIETY took place. At Evesham a good paper by Mr. Oliver was read on Abbot Lichfield's bell-tower, and after St. Lawrence and All Saints' churches had been inspected, the party drove to Broadway, where the fourteenth-century house of the Abbots of Pershore was visited, and also the cruciform Perpendicular church of St. Eadburgh, which is now disused. The party next visited the fine thirteenth-century church of Buckland, in which the squares of glass representing baptism, marriage, and extreme unction are worthy of careful examination. The timbers of the rich open roof have the white rose of Edward IV. painted on the spandrels, and the same device in its form of the "rose en soleil" is found on the encaustic tiles, which are numerous and interesting. There is also an altar-cloth which has been made out of an embroidered cope of the fifteenth century. The last church visited was Sedgeberrow. In A.D. 777 Aldred the viceroy got a grant of land for the Abbey of St. Mary, Worcester, from Offa, at Seegesbearwe, and the patronage of the living is still in the hands of the Dean and Chapter. The present church is of a very unusual type; it is Transitional in style, and would seem to have been built *circa* 1370. It is a simple oblong with no architectural division between nave and chancel; the piscina and sedilia, which remain unaltered, are figured by M. Petit in the *Archaeological Journal* for 1849. Thereredos has been reconstructed, sufficient fragments of the old work having been left to show the original design.

THE LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY held a successful general meeting in the Wye Valley from June 8 to June 11, visiting Hereford, Ross, Goodrick Castle, Raglan Castle, Monmouth, Tintern, and Chepstow. On June 20 a party of the members of this society visited the district of Tattenhall, in South Cheshire, under the guidance of Mr. T. Cann Hughes, M.A. The first object of interest in the charming little country town of Tattenhall was its church, dedicated to St. Alban. The rector, the Rev. A. P. Holme, explained the features of the edifice, and exhibited the registers, which began in 1624. There is some fine old glass in the church, and the tower has the monogram of Queen Mary. The body of the church was restored in 1870. Tattenhall Hall (formerly the seat of the Bostock family) was noticed, and the party were driven on, past Bolesworth Castle, the seat of Mr. George Barbour, to the pretty little village of Harthill. Here the party were met by Rev. William Lutener, who explained the architectural features of the interesting church, and in particular directed attention to the base of a cross near the porch on which he asked for opinions. Mr. Albert Nicholson, Mr. Alexander Taylor, and other gentlemen, inspected and made sketches and took photographs for future use. The visitors next proceeded to Brixton Old Hall, a black and white Cheshire mansion belonging to Sir Philip Egerton, and commanding extensive views of Cheshire and the Welsh mountains. The interior of the house was shown, with its fine oak carving and beautiful pictures. The caves in the adjacent woods were visited, and then the party partook of tea at the Egerton Arms Hotel, itself a hostelry of the black and white style of architecture.



On June 18 the BRADFORD ANTIQUARIAN AND HISTORICAL SOCIETY had an excursion to Richmond and Easby Abbey, which even the unsettled weather was unable to rob of its favourable character. A party of about a hundred left Bradford by the special Midland train at 1.45 p.m., under the charge of Mr. J. A. Clapham, hon. sec., and Richmond was reached about five o'clock. At the station the party was met by the Rev. R. V. Taylor, Vicar of Melbecks, who had kindly undertaken to act as cicerone. A visit was first paid to the parish church, which was described by Mr. Taylor and Canon Danks. The tower and some other portions date from early Norman times, but the building has suffered much at the hands of the restorer. The fine old miserere seats which came from Easby Abbey, and now do duty as choir stalls, and the quaint monument in the chancel to the Hutton family of Marsk Hall, are the most interesting features of the interior. After inspecting the church, a visit was paid to the castle, a building conspicuous from all parts of the surrounding country on account of its massive proportions and commanding position. Subsequent to the inspection of the castle a visit was paid to the extensive ruins of Easby Abbey, which lie a short distance out of the borough. The abbey, which is dedicated to St. Agatha, was founded in 1132 by Roaldus, Constable of Richmond Castle, and endowed by him with sundry lands; it was further enriched by gifts from the Mowbrays, Alan Bygoot, and the Scropes. It was inhabited by canons of the



Premonstratensian Order. Very little is left of the church, but the refectory, the subvault, the kitchens, the guest hall, and the servants' hall, are in a good state of preservation. Mr. Clapham, hon. sec., is to be congratulated on the admirable illustrated programme which was issued to the members.

The annual meeting of the WILTS ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY will be held in conjunction with that of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY at Cirencester on August 23, 24, and 25. The first day will be devoted to the many points of interest in Cirencester itself—its noble church, the museum of Roman remains discovered in the neighbourhood, etc. The second day will be occupied by an expedition to Fairford, where the famous windows lately thoroughly overhauled and *repaired*, but happily not *restored*, will be the subject of an exhaustive paper. The return journey will be by Cricklade, with the very interesting church of St. Sampson, its crosses, etc. On the third day the two societies will each arrange their own expedition, the Gloucestershire archaeologists going to Marlborough, Silbury and Avebury, whilst the Wiltshire society devotes itself to a number of Wiltshire churches in the extreme north of the county, Ashton Keynes, Somerford Keynes, Shornocot, Nimety, Oaksey, Kemble, etc., each of which has its own points of interest, whilst all of them are very inaccessible from any centre in Wiltshire itself, and so are unknown to very many members of the Wiltshire society. On this day the choice of either expedition will be open to the members of both societies. It is hoped that General Pitt Rivers, F.R.S., F.S.A., may be able to act as president of the meeting.

The members of the SUSSEX ARCHÆOLOGICAL SOCIETY, to the number of eighty, on June 30 paid a visit to Silchester. Taking up a position in front of a wooden building on a grassy mound in the Forum, the Rev. J. J. Hannah was elected as chairman and briefly introduced Mr. George E. Fox, F.S.A., who, by the aid of plans and drawings, told in few words the outline of the history of Silchester so far as it has as yet been unravelled. When the Romans began to settle in the south, they took advantage of Silchester, with its meeting-place of roads from north to south and from east to west, and laid out the city within the inner Celtic lines (not needing the outer lines of entrenchment), forming it in squares like a modern American city, built the Forum or civil centre, the Basilica, the Law Courts, etc., in the centre of the city, and in each square built houses. These they (the Society of Antiquaries) were gradually uncovering on regular lines, block by block. The squares or blocks, it was explained, were not all built over as in a town like Brighton. There was much open ground, in which were many rubbish-pits, from whence had been derived the greatest number and the most perfect specimens of pottery and other remains, which were now stored in the Reading Museum. Mr. Fox said that the most important find yet was the discovery of the remains of a small church, the first found in Britain about which there could be no question. At Canterbury there was surmised to have been one, but

here was undoubtedly an early Roman Christian church, probably erected before the edict of Constantine. Having found one proof, they might find more, but here was definite evidence of the fact of Christian worship having been carried on in Britain at a very early date. At the close of this interesting address by Mr. Fox, a move was made to another elevated part of the ground, and Mr. Fox pointed out the location of different portions of the ruined city, giving as he did so a vast amount of information condensed into a few sentences, and remarking that they were not dealing at Silchester with the military, but with the civil side of Romano-British life. At this point the story was taken up by Mr. W. H. St. John Hope, M.A., in a most admirable manner. Amongst other facts given, it was remarked that the area within the walls at Silchester contained a hundred acres, that it was half a mile across, and the walls were over two miles in extent. It is, Mr. Hope said, the third year of the excavations, but the visitors would see but little of the work of last year or of the year before. After excavating, the trenches are covered up and the ground restored to cultivation. Twenty-five years ago, he said, good walls were uncovered, which were left exposed and were now mere lines of flint. Anything of importance must be covered over in order to be preserved, and warmed in winter to counteract the action of the frost. Mr. Hope then led the party to various points where the construction of the wall, which is 8 feet thick at the base, could be best observed, both externally and internally, described the church in detail, pointed out the latest discovery, a small postern gate, where the excavators were at work, and gave a most graphic description of the place generally.

A visit to the Tower of London was paid by the members of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY on June 29. A building, or rather a group of buildings, which presents so many points of interest, archaeological and historical, as the Tower, and in hardly any part of which can many visitors be accommodated at one time, is naturally difficult to manage in the space of two or three hours. The difficulty was got over to some extent, however, by the not uncommon practice of dividing the visitors into sections, and in getting a gentleman to station himself at each of the points to give a brief description as the several parties presented themselves before him. The exhaustive "papers" usually read at meetings of the society were, therefore, entirely dispensed with. Only a slight pause was made at the Traitor's Gate, and then a move was made to the Jewel House in the Wakefield Tower, which is always one of the chief attractions of the place. Here some descriptions, by Mr. E. W. Streeter, were given of the principal objects which form the regalia of England, occupying a double iron cage that no modern Colonel Blood would think of assailing. When the visitors assembled outside the White Tower, which is the most conspicuous of all, and was, in fact, for many years the Tower of London of itself, Mr. E. Freshfield, jun., M.A., F.S.A., reminded his hearers that the "Tower" was first a fortress, secondly a palace, and thirdly a prison. It was one of the defences of the City walls, the other being

Castle Baynard, but, of course the Tower was the most important. Practically the White Tower remains as it was left by the architect Gundulph, but it was refaced by Sir Christopher Wren. As a defensive building its functions ceased at the end of the fourteenth century, but it had stood two sieges in the Wat Tyler and the Jack Cade rebellions. Referring to the "palace" era of the Tower, Charles II., it was pointed out, lodged here the night before his coronation, and he was the last king who did so. Pointing to one of the windows, Mr. Freshfield related how Flambard, Bishop of Durham, let himself down with a rope, which proved too short, and he was injured by the fall, but succeeded in making his escape.—The chapel of St. John was briefly described by Mr. A. White, one of the oldest of the society's fellows. The chapel is without ornamentation of any kind; there is nothing, therefore, to take off the attention of the visitor from its massive masonry, which is in a wonderful state of preservation. Notice was particularly directed to the sculpture of the capitals of the columns—very fine, but matching the rest of the building in plainness. This is said to be the largest and most complete example of a castle chapel of the Norman period now remaining in England. From the White Tower the members proceeded to the Beauchamp Tower. Here upon the walls are ninety-one names and inscriptions of state prisoners confined in this tower or elsewhere, and in the latter case removed hither so as to make them more accessible to visitors. Mr. R. Chandler, who was in charge here for the society, mentioned that the earliest of the inscriptions was of the date of 1462, and he particularly drew attention to those of Lady Jane Grey and the Earl of Warwick. The last place visited was St. Peter's Chapel, of which Macaulay wrote, as Mr. E. W. Brabrook, F.S.A., called to remembrance, that there is no sadder spot on earth, associated as it is with what is darkest in human destiny. The chapel has been very much altered, even since the society last visited the Tower. Many royal and illustrious persons were buried within its walls, the name of the chief one being inscribed near the door, and there are also preserved coffin plates of the Scotch Lords Kilmarnock, Balmerino, and Lovat, beheaded in 1746, and interred within the Tower. "Ancient Artillery" was one of the items of the programme, with the name of Major H. A. Joseph attached; but the company had to be content with looking at the great guns with their inscriptions, outside the White Tower, without any aid from an expert. For the visit, facilities were kindly given by General Sir D. Lysons, Constable, and Lieut.-General G. B. Milman, Major of the Tower, and the arrangements were superintended by a committee, and carried out by the hon. sec., Mr. C. Welch, F.S.A.

The SHROPSHIRE ARCHÆOLOGICAL SOCIETY made their annual excursion to the neighbourhood of Bridgnorth on June 28. The chief places visited were, Aston Eyres, with its church built by Robert FitzAer in 1138, and remains of the thirteenth-century manor-house adjoining; Upton Cressett Church, dating from the beginning of the twelfth century, and Elizabethan manor house, with its turreted gateway house; Morville Church, consecrated by Geoffrey,

Bishop of Hereford, in 1118; and Aldenham Hall, built by Sir Edward Acton in 1697.

The SEVERN VALLEY FIELD CLUB made a three days' excursion to Leamington, Warwick, Stratford-on-Avon and the neighbourhood, on June 15, to 17.

The CARADOC FIELD CLUB recently visited Old Oswestry (or Dinas Hen), a British camp with an area of forty acres, and defended by four lines of ditches cut one above the other. Offa's Dyke was also inspected; and a large "standing stone," which may have been an early boundary stone or landmark. The long meeting, after two alterations in the date, is finally fixed for July 19-22, the rendezvous being the Gower Peninsula near Swansea.

The LEICESTERSHIRE ARCHÆOLOGICAL SOCIETY made their annual excursion to Westminster on June 16 and 17, and visited the House of Commons, Westminster Abbey, Lambeth Palace, Emmanuel Hospital, and the old banqueting-hall at Whitehall Palace.

On June 25 the members of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY visited the churches of Crayford and Dartford. On July 9 the members visited the cathedral church, the church of St. Martin, and the remains of the church of St. Pancras.

The first meeting of the ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY OF DURHAM AND NORTH-UMBERLAND for the current year was held on May 27. The day was one of the finest, and there was a muster of forty members, the Rev. Canon Greenwell, F.R.S., F.S.A., presiding. The first place visited was Widdrington, where the church is one of considerable interest, though much damaged by tasteless alterations and additions, which are usually called "restorations." The north arcade of the nave, of two bays, is of about the year 1200, and a good moulded doorway of somewhat later date has been inserted in a fourteenth-century south aisle wall. There is a chapel at the east end of this aisle opening to the chancel by a wide arch. On the north side of the chancel are two tomb recesses, one of which has a shield with the Widdrington coat (*quarterly of four, over all a bend*). On the south side of the chancel are two piscine and a bracket, and there are two mediæval grave covers with incised crosses. The next halt was at the very interesting remains of the preceptory of the Knights Hospitallars of St. John of Jerusalem. The ruins comprise a chapel dating from about 1340, the ruins of other buildings, which surrounded a small courtyard, and a large dwelling-house, altered and divided to four cottages. The chapel has had an upper floor at its western end, like many domestic chapels. The building is substantial, but most of the detail, including the window tracery, is gone. Over the south door are two shields, one bearing the Widdrington coat, the other a cross of some form much decayed. At Cresswell a very fine example of a small peel tower of the thirteenth-century date was visited. It has been cleared out, and shows the arrangements of such a house very completely. At Newbiggin the fine

church of St. Bartholomew was examined. It has a long nave and chancel, the aisles having been destroyed. In the porch are a number of very fine grave-covers with richly floreated crosses. Woodhorn Church is a sad example of a so-called restoration carried out in the dark and early days of the movement more than fifty years ago. Most of the interest of the church went then, but the lower stage of the tower, the nave arcades, a very fine female effigy, (c. 1305) and a number of crosses, sepulchral and otherwise, repaid the visit to the church.—The second meeting was held on June 24, at Hornby Castle and church, which were reached after a long drive from Northallerton. The churches at Patrick Brompton and Scruton were also visited, both having been ravaged by a restoring fiend. At Patrick Brompton a magnificent north arcade of rich Transitional work had suffered the corduroy process of chiselling, and the life and beauty has gone out of it.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

A CABINET OF GEMS, cut and polished by Sir Philip Sidney; now, for the more radiance, presented without their setting by George Macdonald. *Elliot Stock*. 24mo. Pp. 204. Price 3s. 6d.

This is the first volume of the "Elizabethan Library," edited by Dr. A. B. Grosart. It is proposed in this series to bring out small volumes of choice selections from the great writers of the Elizabethan period, such as Sir Walter Raleigh, Nicholas Beton, Edmund Spenser, and Falk Greville. An excellent beginning has been made from the writings of Sir Philip Sidney. Dr. Macdonald has made a most happy selection from some of the most striking passages of Sidney's writings, chiefly taken from his book called *The Countess of Pembroke's Arcadia*, because he wrote it for his sister, sending it her in sheets as he wrote it. It was not even printed till after his death. The letterpress is accompanied by a few short notes and explanations of obsolete words. In an appendix are given a few of the metrical Psalms, as arranged by the Countess of Pembroke, manifesting her a poetess worthy of a place beside her brother. The extracts are classified and arranged under suitable subjects, such as Men, Women, Love and Marriage, Religion, Philosophy, etc. Not a few of his true expressions might well pass into proverbs, as, for instance, "The cunningest pilot doth most dread the rocks." The little volume is most attractively got up, well printed, and tastily clad in a fleur-de-lis stamped cover. A portrait of Sir Philip Sidney, copied from a miniature by Isaac Oliver in the Royal Library, Windsor, is given as a frontispiece.

A HISTORY OF HAMPSHIRE. By T. W. Shore, F.G.S. *Elliot Stock*. Demy 8vo. Pp. x., 286. Price 7s. 6d.

This eighth volume of the Popular County Histories series is much to be commended. The arrangement of material is well planned, being certainly as good as that of Chancellor Ferguson's *Cumberland*, which we had so far regarded as the best arranged of the issue. It opens with chapters on Prehistoric Hampshire, the first Celtic Conquest, the Conquest and Settlement of the Belgæ, the Coming of the Romans, and the West Saxon Conquest. We are then taken through the times of the kings of Wessex, the Danish invasion, and the Norman period. To these succeed accounts of monastic life, and other phases of mediæval religious life, together with accounts of manors and hundreds, and of some of the remains and legends of the Middle Ages. The Isle of Wight, Winchester, Southampton, and Portsmouth are then treated to more special survey, and the volume concludes with a section of the later mediæval and general history of the shire. Not only are we well pleased with the arrangement, but also with Mr. Shore's accurate and pleasant marshalling of facts. The value of the book is much enhanced by the fact that Hampshire is more destitute of any true county histories than any other shire of like size. We are making no reflections upon the previous writers of this county series when we say that this volume is by far the most original. This was bound to be the case when there was so very little of a general county character to which Mr. Shore could refer; but Mr. Shore is more than original, he is on the whole obviously reliable, and his pages are the result of much careful research and individual investigation. We notice a few slips in general information and description, and here and again clumsy expressions and sentences of not altogether graceful construction; but the book, we repeat, is of real value, trustworthy, and interesting. Exigencies of space and arrears of books for review compel us reluctantly to abbreviate the notice that we had intended to give. We commend it with confidence.



THE PILGRIMS AND THE ANGLICAN CHURCH. By William Deverell. *Remington and Co.* 8vo., pp. 328. No price stated.

Mr. Deverell tells us in his preface that he has been led "to compile this short history of the Pilgrim Fathers by a strong desire to popularize amongst Englishmen the words and deeds of those illustrious plebeian countrymen of ours which, although strange to most of us, are yet familiar to every schoolboy in America, and moreover form the brightest page in the brilliant annals of our imperial race." His authorities are a trio of American writers, Bancroft, Bacon, and Robertson. Having patiently waded through most of its pages, we can only say that it is a paltry act of trifling with the English language to call this stuff "history." The writer has not the most elementary notion of what history is—this attempt at bookmaking has resulted in the compounding of a literary salad of prejudice, blunders, mistakes, and evasions blended together with the oil of vitriolic bigotry. The true tale of the Pilgrim Fathers has much in it of pathos, bravery, and unselfishness, but

coupled with an almost equal quantity of characteristics of a totally opposite nature. The silly strain of forced invective in which so much of the book is written, as well as the palpable blunders of a shallow kind that are thickly sprinkled throughout its pages, will at once convince any decently educated person, whether Nonconformist, Romanist, or Anglican, that any time spent over Mr. Deverell's volume is but sheer waste. Possibly there are some, but we are not amongst the number, who might admire the vehemence of the swash-buckler style not infrequently adopted; it merely reminds us of the worst habits of the *Daily Telegraph* in its less sober days, with the addition of a dash of downright vulgarity. This is fairly tall writing: "Those caricatures of royalty are buckram kings of the House of Hanover. . . . Coarse, illiterate, and debauched, the heathen Welfs and the Hanoverian line stand out—bloodstained yet ridiculous—from the pages of our history, pilloried for ever by their political crimes and social vices." Rarely has a bolder blunder been printed than this. "The Anglican Church ever strove to paralyze the energies and stifle the noble aspirations of the people by systematically withholding from them the inestimable boon of mental culture."

N. S.

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ETHNOLOGY IN FOLK-LORE. By G. L. Gomme,  
F.S.A. *Kegan Paul, Trench, Trubner and Co.*  
Pp. viii., 200. Price 2s. 6d.

Mr. Gomme has hit upon a good theme for this volume of the "Modern Science" series. The book will do much to redeem folk-lore from the scoffs of those who deride the notion of it being in any way a science, and can see nothing in it but collections of tales, customs, and superstitions. Mr. Gomme says that "the science of history has of late been busy with many problems of ethnological importance, and has for this purpose turned sometimes to craniology, sometimes to archaeology, sometimes to philosophy, but rarely to folk-lore. If folk-lore, however, does contain ethnological facts, it is time that they should be disclosed, and that the method of discovering them should be placed before scholars." These ethnological elements in folk-lore Mr. Gomme proceeds for the first time to elucidate and classify, examining with care the conclusions which can therefrom be deduced. The question is as yet somewhat in embryo, but sufficient reliable data are marshalled to prove that the survival, amid corruption, and even the cessation, of special customs are of real ethnological, and therefore historical, value. The titles of the six chapters will give a good idea of the line of treatment in these pages—Survival and Development, Ethnic Elements in Custom and Ritual, Mythic Influence of a Conquered Race, Localization of Primitive Belief, Ethnic Genealogy of Folk-lore, and Continuation of Races. It is altogether impossible in a brief notice to transfer the arguments used; we can merely draw attention to one or two of the more exceptional and startling customs that are named, in the hope of interesting of our readers in a volume that is well worth study, and that no one but Mr. Gomme could have produced.

In the parish of King's Teignton, Devon, it is the custom on Whitsun Monday to draw a garland-bedecked lamb about the parish on a cart, which is killed and roasted whole on the morrow, slices being

sold to the poor at a cheap rate. Tradition says that the lamb is a votive offering to the gods for giving a wonderful spring to the village in time of dearth. On May Day, at the village of Holne, Dartmoor, a ram lamb is run down on the moor by the young men, fastened to an upstanding granite stone or menhir, sacrificed by cutting the throat, roasted whole, and the slices scrambled for with various other festivities.

It is pointed out that the naked ride of Lady Godiva through the streets of Coventry is not founded on any accurate historic fact, but is the survival of a more general savage custom, of which two other examples remain on record, namely at Southam, a village not far from Coventry, and at St. Briavels in Gloucestershire, and which is recorded by Pliny as associated with certain sacred rites by the early inhabitants of Britain. Mr. Gomme refers also to the naked boy-races still observed at Stirling in the early days of May. He quotes in various places from Canon Atkinson's interesting and valuable book *Forty Years in a Moorland Parish*, and we are able to tell him of a parochial custom not recorded in those pages, and of which possibly Canon Atkinson may himself be ignorant, namely the stark-naked races of grown-up young men in his own parish of Danby-in-Cleveland over the moors for a ribbon on the occasion of a wedding. We know that this happened not less than fifteen years ago, the competitors starting from the churchyard and returning thereto, and that not in summer weather. Other such races have been held still later on those moors on like occasions.

The widespread well superstitions are classified after a most interesting fashion, much use being made of the collections of Mr. R. C. Hope which have appeared in the *Antiquary*.

A cow has been offered up to secure deliverance from murrain in recent years within twenty miles of Edinburgh, and another example occurred in the county of Moray. Other like instances have happened within this century in Wales, Yorkshire, Northamptonshire, and Cornwall. This practice of offering one animal of a herd for the salvation of the remainder has, we feel convinced, some connection with the "mortuary" fee of the best beast being given to the priest or to the church on the death of the owner, an idea which we commend to Mr. Gomme for further elucidation.

The most definite bit of rank idolatry brought forward in these pages is the remarkable superstition practised by the 300 inhabitants of the island of Inniskea, in the Atlantic, seven miles from Bingham Castle. Though nominally Roman Catholics, the islanders worship a stone whose power is believed to be immense. They make offerings to it, they pray to it in time of sickness, and they invoke its aid for propitious weather.

With one of Mr. Gomme's conclusions we are quite at issue as fanciful, and not supported by facts. He asks how it is that prehistoric graves and tumuli, and stone circles, have been preserved through rough and turbulent times, when abbeys, churches, castles, and halls have been desecrated and destroyed? He says that it is because they have remained sacred in the eyes of the peasantry, and have been supposed to be guarded by unknown but revered beings of the spirit world, etc. This is not really the case, for whenever the materials have been wanted or required,



"veneration" has disappeared. Great numbers of such rude-stone monuments have disappeared; we have ourselves seen Derbyshire peasants uprooting and raising with a crab the component parts of a stone circle on a Derbyshire moor, to serve as gateposts for new enclosures, and have witnessed Welsh peasants treating a fine cromlech with like indignity. It is quite obvious that as a rule those that are extant have remained (1) because they are valueless, and (2) because they are not associated with religious or baronial strife.

One of Mr. Gomme's concluding paragraphs will be so startling to many students of English history that we reproduce it, premising that its statements are fully substantiated in this interesting and remarkable little volume: "It would appear, then, that cannibal rites were continued in these islands until historic times; that a naked people continued to live under our sovereigns until the epoch that witnessed the features of Shakespeare; that herd-hunting and other indications of savage culture did not cease with the advent of civilizing influences—that, in fact, the practices which help us to realize that some of the ancient British tribes were pure savages help us to realize also that savagery was not stamped out all at once and in every place, and that, judged by the records of history, there must have remained little patches of savagery beneath the fair surface which the historian presents to us when he tells us of the doings of Alfred, Harold, William, Edward, or Elizabeth."

J. CHARLES COX, LL.D., F.S.A.



#### THE FAMILIAR LETTERS OF JAMES HOWELL.

Edited, annotated, and indexed by Joseph Jacobs. *David Nutt*. Two vols., 8vo., pp. ciii., 850. Price 24s.

Howell's letters have at last met with an appreciative, enthusiastic, and most painstaking editor. The Historiographer Royal of Charles II. is not only "first in point of time of the order of men to which Pepys, Boswell, and Walpole belongs," but, amid all his conceit and superficiality, he is also, in our opinion, first in point of merit and true interest. It is not a little remarkable that 130 years have gone by since any edition of Howell was brought out, though in the century in which his letters first appeared a dozen successive editions testified to their popularity. Considering that Howell has been praised so highly by Messrs. Arber, S. R. Gardiner, W. Minto, Austin Dobson, G. Saintsbury, and, above all, by W. M. Thackeray, and that Scott, Browning, and Kingsley have made full use of his pages for some of their most popular effects, it was high time that a new edition should render him accessible to men of letters both in England and America.

James Howell, a native of Carmarthen, was born in 1593. Educated at Jesus College, Oxford, he first found employment as steward of the great glass factory, after Italian methods, established by Sir Robert Mansel, brother of the principal of the college. After a time Howell was selected as travelling agent to secure a regular supply of workmen from Venice, and of alkali from Alicante in Spain. He set out on his travels in 1617, and passed through the greater part of Europe; the first section of the *Letters* deals with this grand tour, which was extended to a period

of forty months. His next employment was as tutor to the sons of Sir Thomas Savage, of Long Melford, Sussex, which enabled him to give the most interesting and pleasing picture of a well-appointed country house in Jacobean England which we possess. He next travelled with one of the young Althams of Bishopsgate for about a year, chiefly in France and the Netherlands. In 1622 he was sent to Spain as the agent of the London merchants, who were much aggrieved at the seizure of a valuable merchantman. This voyage to Spain caused him to be the spectator and historian of one of the most romantic incidents in English history, the journey of Prince Charles and Buckingham to Madrid, and the final breaking off of the Spanish match. He was presented at court, was present at all the merrymakings, and became close friends with many of the Prince's retinue, so that the *Letters* bring graphically before us all the junketings, bull-fights, and notable sights, as well as accurate details as to the delays of the Junta and of the Pope, the dispensation, and the proxy. When the match was broken off (1624), Howell returned to England with the royal convoy. In 1626 he became secretary to Lord Scrope, Lord President of the North, and in the following year was elected M.P. for Richmond in Yorkshire. In 1632 the Queen Dowager of Denmark, mother-in-law to James I., and grandmother to Charles I., died possessed of immense savings. The Earl of Leicester was appointed Ambassador Extraordinary "to condole with the King of Denmark, and put in a claim for a share in the late Queen's dollars." An orator had to be chosen to do the official grief in Latin, and to this post, as well as secretary to the embassy, Howell was appointed. This embassy occupied two and a half months, and is fully described in the *Letters*, as well as in a Latin account which Mr. Jacobs has discovered at the Bodleian, and which he prints in a supplement. Subsequently Howell, at the outbreak of the Civil War in 1642, was sworn extra Clerk of the Council, but within a couple of months was arrested by the Parliament, and committed to the Fleet, where he remained a prisoner for eight years. During his imprisonment he became a most voluminous author, chiefly of political and controversial tracts. At the Restoration Howell, then an old man of sixty-six, was appointed Historiographer Royal. For the remaining five years of his life he was busy in producing books, but the only one that will live, and eminently deserves to live, is his *Familiar Letters*. He died in 1666, aged 73, and a monument to his memory was placed in the Temple Church "att the foote of next great Pillar this side the little Quier," according to his own explicit directions. This monument is now in the triforium—surely it should be replaced in the body of the church!

This very brief outline of his life is given in order that it may be seen what an infinite variety of experiences Howell passed through, as it is that fact more than any inherent literary ability which makes his *Letters* so attractive and full of diversified interest. As a specimen of his style, we give portions of one of his letters relative to the herb tobacco:

"TO HENRY HOPKINS, ESQ.

"SIR,—

"To usher in again old Janus, I send you a Parcel of *Indian Perfume* which the *Spaniard* calls

the *Holy Herb*, in regard of the various Virtues it hath, but we call it Tobacco; I will not say it grew under the King of *Spain's* Window, but I am told it was gather'd near his Gold-Mines of Potosi (where they report that in some Places there is more of that Ore than Earth), therefore it must needs be precious Stuff: If moderately and seasonally taken (as I find you always do), 'tis good for Many Things; it helps Digestion taken a while after Meat, it makes one void Rheum, break wind, and keeps the Body open; A Leaf or two being steeped o'er night in a little White-wine is a Vomit that never fails in its Operation: It is a good Companion to one that converseth with dead Men; for if one hath been poring long upon a Book, or is toil'd with the Pen, and stupified with Study, it quickeneth him, and dispels those Clouds that usually o'er-set the Brain. The Smoke of it is one of the wholesomest Scents that is, against all contagious Airs, for it o'er-masters all other Smells, as K. James, they say, found true, when being once a-hunting, a Shower of Rain drove him into a Pig-sty for Shelter, where he caus'd a Pipe-full to be taken on purpose: It cannot endure a Spider or a Flea, with such-like Vermin, and if your Hawk be troubled with any such, being blown into his Feathers, it frees him: . . . The *Spaniards* and *Irish* take it most in Powder, or Smutchin, and it mightily refreshes the Brain, and I believe there's as much taken this Way in *Ireland* as there is in Pipes in *England*; one shall commonly see the Serving-maid upon the Washing-block, and the Swain upon the Plough-share, when they are tir'd with Labour, take out their Boxes of Smutchin and draw it into their Nostrils with a Quill, and it will beget new Spirits in them with a fresh Vigour to fall to their Work again. In *Barbary* and other Parts of *Africa*, 'tis wonderful what a small Pill of Tobacco will do; for those who use to ride post thro' the sandy Deserts, where they meet not with anything that's potable or edible, sometimes three Days together."

It is scarcely possible to speak in too high terms of Mr. Jacobs' labour of love. Rarely, if ever, have an editor's duties, in dealing with a work of the seventeenth century, been so well executed as on the present occasion. Mr. Jacobs gives us a good preface; the testimony of many authors to the value of Howell's writings; an admirable introduction working out his biography and labours; a bibliography of Howell's works; the four books of *Epistolæ Ho-Eliaŋe* of the respective dates of 1645, 1647, 1650, and 1655; supplements of documents relative to Howell; and the very model of what a true index should be. On behalf of the world of letters, it is a pleasant duty to offer to Mr. Joseph Jacobs the *Antiquary's* meed of thankful praise.



THE STORY OF KING EDWARD AND NEW WINCHELSEA. By F. A. Inderwick, Q.C. *Sampson Low, Marston and Co.* Imp. 16mo. Pp. xiv., 219. Six illustrations. Price 10s. 6d.

Mr. Inderwick is not only well known as a lawyer of considerable mark, but also as a man of letters, who has won some deserved distinction as a writer on the troubled course of national life in the seventeenth century in his two books, *Interregnum* and *Side-lights on the Stuarts*. In his new work Mr. Inderwick goes

much further into the past, and shows that he has acquired a remarkable mastery of mediæval England. There is a pathetic interest about the story of Winchelsea, to which Mr. Inderwick has applied himself with so much industry and discriminating acumen. Once one of the most renowned of the Cinque Ports, it is now little more than a picturesque, sleepy village, built on a breezy height overlooking the sea, though there still exists in its grass-grown streets a few impressive memorials of its ancient power. Old Winchelsea was founded before the Norman Conquest, but the waves have long been sweeping over its site. It is difficult now to indicate its precise locality, though it is generally believed that it stood on what was then a strip of low-lying land which now forms part of Rye Bay. Edward I. carved out of the royal manor of Igham a site for the new town of Winchelsea, and there on the high and rocky bluff of that name, towards the close of the thirteenth century, New Winchelsea duly arose, and rapidly grew into a rich and flourishing town.

We have tested in a variety of ways, by reference to early records, the information so pleasantly given in these pages, and are quite convinced that the book, though not abounding in references, may be thoroughly trusted by the antiquary or general student. A valuable appendix is given, which contains a long return of the tenants of New Winchelsea, with the extent of their holdings and the amount of their rents, in 1292, taken from the original in the Public Record Office. On p. 214, Mr. Inderwick, commenting on the phrase "in omnibus custodis," says, "I never saw this word before, but it appears to be made for the occasion from the old French word 'coteaux'—i.e., 'on all sides';" but it seems to us pretty clear, on the contrary, that the word means "cost" or "expense."

The "get-up" of the book is delightful, and the illustrations add much to its value, including a facsimile of the thirteenth-century wall-painting of St. Leonard of Winchelsea, from the Court Hall, which will specially rejoice the eyes of antiquaries. We own to being keener in archaeological accuracy and historical details than in beauty of style or harmony of diction; but, unless we are much mistaken, Mr. Inderwick unites to those gifts which will at least satisfy the intelligent antiquary a freedom and grace of diction that might well be envied by the most practised man of letters. It is a pleasure to conclude this notice with two extracts, one from the opening chapter, and the other from the concluding paragraph of this charming book:

"Within the walls of this ancient town all was life and animation. Busy people passed to and fro clad in garments quaint of cut, bright of colour, varied in texture, and spoke a language hardly intelligible to the modern ear, in a chanting and drawling tone, more like the dwellers in the Western States than the inhabitants of the British Isles. Every trade was represented by its sign affixed to the house or hanging from the door. Masons were working on the great church or the public buildings, and on the city walls. Heavy two-wheeled carts and laden horses toiling up the rugged causeway were bringing stone, timber, tiles, and materials for the workers, and meat and drink for all, from the uplands and the wharves. Here a company of chanting priests

were in procession; here, again, a morris dancer and a ballad-singer had attracted a crowd of young men and women, and there old Moses the Jew, whose tribulations are written in the Sussex records, caught trying to bargain against the form of the Statute, was being driven from the market and haled off to the Provost for torture and fine. In an open space, where the heather and the bracken are still uncut, a great concourse of people, soldiers and sailors, citizens, men-at-arms, and merchants, were apparently holding an open council. The monastery gardens were sweet with eglantine and the English rose, while the hill-sides were yellow with golden furze. Women in every variety of costume, but with a curious similarity of head-dress, chatted in the highways and wandered in and out of the shops, some of which were in open houses on the streets, and others below the level of the road in spacious and vaulted crypts. Companies of archers manned the battlements, and men in armour guarded the gates. The sea beat against the cliffs, and in the harbour lay a fleet of single-masted ships of war, armed with wooden turrets fore and aft, their sails embroidered with the arms of their commanders, and their hulls decorated with metal and with paint. As evening drew on and the bell tolled the hour of rest, one by one the lights of the houses went out, and the night was only enlivened by the beacon on the point, the lamp of the watchman on the tower, and the glimmering lanterns of the restless few who flitted like fireflies through the general gloom."

"Winchelsea is still the resort of artists and of men of letters. Turner and Millais have transferred its hillsides to canvas, and Thackeray has immortalized its Gray Friars and its barber's shop. But its greatest claim to the recognition of Englishmen is its purely English history and characteristics. Its associations are those of England when England stood alone, and was working out its future destiny by its prowess abroad and its freedom at home. The Plantagenets were its foster-fathers. Its triumphs were those of the navy—always an essentially English arm of the service—and the saint under whose banner it flourished was an Englishman, whose claim on his countryman was founded at least as much upon his indomitable English courage as upon his priestly loyalty and devotion. The confederation of the ports for the defence of the Saxon shore, with their combined armada of merchants and warriors, and it may, perhaps, also be said of buccaneers, is one which has no parallel off English soil. From Edward the Confessor to Oliver the Protector, England and the English interest were written on every stone of the town and on every timber of the ships, and there is, even now, no more beautiful or more purely English landscape to be found than the picture of the ancient town, with its ivied towers and ruined abbey, bearing still some traces of its old-time grandeur, peacefully reposing in the bed of its departed haven, planted with fruitful gardens and trees, and watered with the still-running wells of New Gate, St. Katherine, and St. Leonard."

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THE PEASANT SPEECH OF DEVON. By Sarah Hewitt.  
*Elliot Stock*. Pp. ix., 184. Price 7s. 6d.

Mrs. Hewitt has spent, she tells us, a quarter of a century in collecting the words and sentences of which

this work is composed. Nor has her time been mispent; for not only has its compilation undoubtedly given pleasure to herself, but she has produced a book that is at once of value and readable. "No attempt is made," we are told, "to claim the prerogative of using them (the words and sentences) in Devon alone, for it is certain that the people of East Cornwall and West Somerset speak the same heathenish jargon!" For ourselves, being more intimately acquainted with the Somersetshire side of Exmoor than with North Devon, such an intimation is scarcely necessary, for a large number of the phrases and experiences read to us as "pure Zummerzet." The claim made in the preface on behalf of the folk-talk of Devon, that it possesses the purest remains of the Anglo-Saxon tongue now extant in England, is undoubtedly a sound one. The instances alleged for comparison, such as *dring* and (A.S.) *thringan*, or *wap* and (A.S.) *waefan*, might be almost indefinitely extended; for so many of the words still in use are almost as pure as when spoken by our Saxon forefathers of the ninth century. The book consists of the following divisions: Remarks on Pronunciation and Construction; Anecdotes; Superstitions and Customs; Old-fashioned Rectors and their Doings; Songs and Children's Play-Ditties; Prayers; Local Phraseology; and a Glossary. The section on local phraseology is well arranged and amusing; instances are given of the use of each word named.

"Awverlûked = bewitched.

"A man come to me one day and said: 'Lor, missus, my poar wive is in a brave mess o't. Vur dree weeks her ant abin able tii zläpe a wink nor aight zo much as wid kep a mouze alive. Her is awverlûked, zartin zure! About dree a'clock in the marning her git'th zuch a pricking, an' sticking, an' zetting, an' burning in 'er 'ead, that 'er can't bide still tii minits tügether. 'Er's awverlûked, za zure 's a gun!' It transpired that the woman was suffering from a very acute attack of neuralgia."

Some of the stories, especially those relative to rectors, are rather old Joe Millers, but they look well in dialect dress. We conclude our notice with two Devonshire charms and a plan to detect a thief, all in occasional use at the present day:

"A CHARM USED TO STANCH BLOOD.

"Jesus wuz borned in Buthlem  
Baptized in tha Jordan, when  
Tha watter wuz wild in tha 'ood,  
Tha passon wuz jist an' güde,  
God spoked and watter stüde,  
An' zo chell now thy blid.

In the name of the Father, etc.  
Amen."

"A CHARM TO CURE A BURN.

"Dree ängels comed vrom north, east, west,  
Wan got vire, wan got ice,  
The third brot tha Holy Ghost;  
Zo, out vire, in vrast;

In the name of the Father, etc.  
Amen."

"TO DETECT A THIEF.

"As soon as a theft is discovered, suspicion immediately falls on some unfortunate person in the parish

whose reputation is perhaps a little shady. The suspected person is at once brought to trial, not in person, but in secret, by means of his or her name being written on a slip of paper, which is placed within the leaves of a Bible. The key of the front-door is placed beside it, with the wards resting on the eighteenth verse of the fiftieth Psalm. Both are kept in position by tying the *left* leg garters of two persons around the Bible. These two place their *right* hand fore-fingers under the bow of the key, and repeat in monotone the verse above named. If the Bible moves to the right or left, the suspected person is condemned; if it remains stationary, is acquitted."



Among the PAMPHLETS and PAPERS received since our last issue may be noticed: *The Laird o' Coul's Ghost* (Elliot Stock), the reprint of an eighteenth-century chap-book, from the original MS. in the possession of Rev. Dr. Gordon, St. Andrew's, Glasgow.—*The Future of Palestine*, an interesting lecture delivered by Major Conder, R.E., on behalf of the Palestine Exploration Fund.—*Thomas Chard, D.D., the last Abbot of Ford* (Hawkins, Taunton), a valuable historical sketch by Rev. F. W. Weaver.—*On a Sculptured Wooden Figure at Carlisle* (Wilson, Kendal), by the Bishop of Barrow-in-Furness and Mr. Hartshorne, F.S.A., reprinted from Transactions of the Cumberland and Westmoreland Archeological Society.—The first issue of the *Archæologia Oxoniensis*, edited by Mr. Park Harrison, is full of interesting matter; it has made an excellent start, and we only regret that pressure on our space prevents anything more than this incidental notice.—*The Builder* for June 18 has a plan of the foundations of the recently discovered Christian basilica at Silchester, and a good letter on fourteenth and fifteenth century screens; June 25, drawings of the north transept of Christchurch Priory, Hants, and a plate of its Norman capitals; July 2, some grand plates and other block illustrations of Southwell Minster, also a good plate of the old high altar of Westminster Abbey; July 9, meeting in France of the Congress of Architects; July 16, Architectural Association's visit to Eltham.—The *Athenæum* of July 9 has an important and fully illustrated article (No 2) by Mr. Haverfield, F.S.A., on the "Roman Remains at Chester."



Among the numerous NEW BOOKS on our table of which reviews or notices will be soon given are the following: *Excavations in Bokerby and Wansdyke*, vol. iii., by Gen. Pitt Rivers; *Cynewulf's Christ*; *Heraldry in West Riding Churches*; *Roslyn Chapel*

and Castle; *Bygone Essex*; *Lancaster and York*, 2 vols.; *English Topography*, part 2 (Gent's Mag. Library); *Brighton in the Olden Times*; *Rural Deanery of Cartmel*; *Deanery of Bicester*, part 6; *Papers and Pedigrees of Westmoreland and Cumberland*, 2 vols.; *Stone, Bronze, and Iron Ages*; *Twelve Facsimiles of Old English MSS.*; *The Old Halls of Derbyshire*; *St. John Baptist's, Chester*; *Saddleworth Church Registers*, etc., etc.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will be glad to give any assistance he can to archaeologists on archaeological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject; nor can he undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

Communications for the Editor should be addressed "Antiquary, Barton-le-Street, Malton." All business letters should be addressed to the Publisher, 62, Paternoster Row.

Our contributor Mr. F. Haverfield, F.S.A., Christ Church, Oxford, will be grateful for information at any time forwarded to him direct of any Roman finds, and also of reprints or numbers of provincial archaeological journals containing articles on such subjects.

W. D. AND R. F. A.—The Editor declines to enter into any correspondence with regard to books or pamphlets submitted for review.

